

University of Alberta

**A CURRICULUM OF THE HEART:
*Training The Transformational Leader***

by

Terrence Hilary Selmer Fossen



A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the degree of Doctor of Philosophy

Department of Secondary Education

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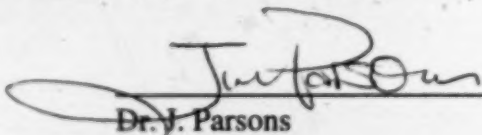
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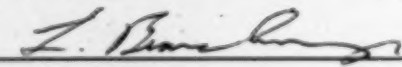
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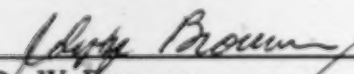
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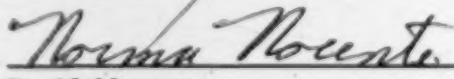
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ABSTRACT

For

A CURRICULUM OF THE HEART:

Training The Transformational Leader

Using the term "curriculum" in its broadest sense, this study is intended to identify those kinds of curricular elements which are essential to and, perhaps, particular to the development of the "heart", of the "inner person", of those rather ambiguous qualities of the "soul" which, though difficult to measure or even describe, are absolutely crucial to the fabric of personal identity.

Hence the title of this study addresses the wider question

"What goes into the formation of the heart?"

by pointing to the more specific query

"How does one "educate" the heart of a leader.

Inasmuch as a transformational leader can be described as a "leader with heart" this study, in an inductive fashion, focuses upon that which goes into the education of such a leader so as to draw out key considerations which may be generalized to, and thereby helpful in, the formation of a curriculum for inner development.

Methodologically, this study employs a rather "qualitative" approach, utilizing critical/historical case studies of four transformational leaders or leaders with "heart" (Princess Diana, Paulo Freire, Mother Teresa, and Laszlo Tokes), in order to discover possible patterns or threads of heart formation.

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CHAPTER ONE

INTRODUCTION

The Question

Using the term curriculum in its broadest sense as "*something which happens in life to normal human beings*" (Colson & Rigdon, 1969, 75) this study is intended to identify those kinds of curricular elements which are essential to and, perhaps, particular to the development of the "heart"; of the "inner person"; of those rather ambiguous qualities of the "soul" which, though difficult to measure or even describe, are absolutely crucial to the fabric of personal identity.

In as much as the transformational leader can be described as "a leader with heart"¹ this study will, in an inductive fashion, focus upon that which goes into the education of such a leader so as to draw out key considerations which may be generalized to, and thereby helpful in, the consideration of a curriculum for inner development.

Hence, the title of this study begs the wider question,
What goes into the formation of the heart?
 which points to the more specific query,
How does one "educate" the transformational leader?

The Significance/Rationale

"Of the best leader, when he is gone, they will say: We did it ourselves."
 (Chinese proverb)

This sage bit of advice reflects a major shift which is underway in leadership circles. This shift has much to do with the unprecedented amount of change which characterizes our day.

The last half of the twentieth century has been a transition time in history. We have moved out of a long era of comparative stability and predictability into a parenthesis of instability and unpredictability. Perhaps it is presumptuous to say this is a transition because it presupposes a lengthy future era when history will be more stable and events more predictable, and there is no way we can know that...What we can say from experience is that the half century from 1950 to 2000 has been a period of breathtaking changes and extraordinary volatility. (Anderson, 1990: 17-18)

¹ This sweeping characterization "tips the hand" regarding some fundamental assumptions pertaining to a transformational leader.

Of course leadership, by its very nature and purpose, occupies the unique position of not only being affected by the perpetual change which surrounds it, but also contributing to the same. Perennial debate and concomitant research pertaining to leadership style while rehearsing the age-old "nature-nurture" issue has given way to a veritable "what works" approach to leadership. Likely more by necessity than by design, it appears that "what works" in leadership is highly dependent upon a flexible posture with an accompanying ability to adjust to a particular leadership venue. However, amid this variable complexion of leadership profiles has emerged a particular "pattern" of leadership, evidencing some consistent leadership characteristics. Not surprisingly, a variety of labels have been attached to this pattern. The one signifier, though, which seems to have captured the mood of this leadership pattern is the popularized term *transformational leadership* which was coined by leadership theorist James Burns in his, now classic, work entitled "*Leadership*" (1978).

In as much as *transformational leadership* emerges out of a description of what is, rather than from a deliberate design or model, the bulk of research surrounding it has focused upon understanding it and its make-up or upon how it operates in the person(s) who exercises it, as well as upon what it does among those affected by it. However, very little study has been done in terms of how *transformational leadership* develops or what goes into the formation of a *transformational leader*. Undoubtedly, this lack of research has a lot to do with the highly qualitative or "soft" nature of the characteristics which tend to define the essence of *transformational leadership*. The predominantly inner or heart characteristics of the *transformational leader* "beg" investigation.

The Boundaries

I. Definition of Terms

1. Transformational leadership

In his recent work *Transforming Leadership*, Leighton Ford drew from the leadership research expertise of Bernard Bass (1985, chapters 1 & 2), who generally characterized transformational leadership as "that kind of motivation which raises the consciousness of people about what they want." (Ford, 1991,22)

In elaborating upon this simple definition, Ford made reference to how Bass contrasted the leader-follower relationship between *transactional leadership* and *transformational leadership*.

Transactional leaders

- work within the situation
- accept what can be talked about
- accept the rules and values

Transformational leaders

- change the situation
- change what can be talked about
- change the rules and values

- talk about payoffs
- bargain
- talk about goals
- symbolize

In summary, while *transactional leaders* "promise rewards to followers in exchange for performance," *transformational leaders* "motivate us (followers) to do more than we expected to do, by raising our awareness of different values, by getting us to transcend our self-interests for the cause and by expanding our portfolio of needs and wants." (Ford, 1991, 21-22)

According to Hollander (1978) this *transactional/transformational* paradigm of leadership

"represents leadership as having both lower-and higher-order changes in subordinates (followers). A lower order of change involves leadership as an exchange process, a transactional relationship in which followers' needs can be met if their performance is as contracted with their leader...By contrast, a higher order of change conceptualizes the transformational leader as one who motivates followers to work for transcendental goals and for higher-level self-actualizing needs, instead of working through simple exchange relationships with his/her followers." (Bass, Alveoli, & Goodheim, 1987, 8)

To lend clarity as to the nature of *transformational leadership* various researchers and authors have offered characterizing descriptions of *transformational leaders*. Tichy and Devanna (1990, 271-280), for example, suggest that:

- A. Transformational leaders identify themselves as change agents.
- B. Transformational leaders are courageous individuals.
- C. Transformational leaders believe in people.
- D. Transformational leaders are value driven.
- E. Transformational leaders are life-long learners.
- F. Transformational leaders have the ability to deal with ambiguity, complexity, and uncertainty.
- G. Transformational leaders are visionaries.

Anderson (1990, 189-194) offers that:

- A. Transformational leaders stay close to the action.
- B. Transformational leaders get authority from followers.
- C. Transformational leaders excel amid adversity.
- D. Transformational leaders take the initiative.

Regardless of how we may track the essential characteristics, the *transformational leader* may be best fleshed out as "the leader who leads" (Anderson, 1990, 187) rather than *manages*.

2. "Heart" or the "inner person"

One way to understand the rather ambiguous notion of the heart is to identify *what it is not*. "Heart" is not merely a matter of passion nor a function of cognition, although these certainly contribute to the inner person. Furthermore, "heart" is not simply the intention towards behaviour, even though what we do is clearly a result of who we are, within.

The heart is best understood as belonging to that mysterious side of our make-up. It is that control centre which houses *intellect, emotion, and will* as it entertains such decision-making associates as *attitude, motivation, character, value, belief, and conviction*. It describes so much of what goes into the human spirit. It represents what distinguishes human nature from animal nature.

"The heart is the very centre of man's being and personality." (Lenski, 1946, 599)

"The heart is the seat of man's feeling, thinking, and willing." (Brown, 1978, 180-184)

3. Training

The idea of training is not intended to separate out the notion of educating in an effort to focus upon skills development. It is employed, herein, as a generic way of referring to all that goes into the process of preparing or equipping. It is the verb of choice, in as much as it can include the typical academic considerations of pedagogy while intentionally stepping beyond, to embrace a wide view of education.

4. Curriculum

"The term 'curriculum' is from the Latin. It is a noun derived from the verb *currere*, which means 'to run'. Literally, a curriculum is a running or a race course. (Colson & Rigdon, 1969, 38)

Many elements must be considered in the running of a race. So curriculum, as used herein, refers to all of those "things" which become part of the on-going running of a learning experience. This notion takes us far beyond the highly restricted view of "curriculum as material" to include other curricular elements such as *the teacher, the learning environment, the fundamental assumptions surrounding the subject matter, the pedagogical philosophies being employed, the background and/or expectations accompanying the learner*, and much more.

II. Assumptions

1. The heart can be trained

Arguably the heart, as already described, may be deemed unapproachable. Because it functions outside of the empirical dimension, it poses problems for the positivist educator who routinely pursues a *cause-effect* dynamic, insisting upon some hard data to measure. The positivist educator must concede that tracking or controlling the training of the inner person is, indeed, difficult if not impossible.

However, it only takes casual observation in a more intuitive relational dimension to recognize that such things as *changed attitude*, *fluctuated motivation*, or *discovered vision* reflect the reality of "a change of heart". Whether such inner alterations occur naturally, circumstantially, or deliberately they can certainly be constituted as products of a learning experience. Because such learning experiences occur, I assume that training can so occur.

2. Transformational leaders need training

The age-old nature/nurture debate has not by-passed the realm of leadership. A question which continues to circulate in pedagogical circles pertains to whether a leader is *born* or *made*. This question gains renewed steam within the context of *transformational leadership*. *Transformational leadership* employs those hard-to-get-at inner heart qualities of a leader which, in so many ways, are much easier to dismiss as endowed or gifted characteristics.

Even if *transformational leaders* are more endowed² than other garden variety leaders, a strong case can be made for enhancing, grooming, or honing such giftedness. The assumption, then, that training is necessary is clearly defensible.

III. Delimitations

1. To focus upon transformational leaders

Speaking of leadership is like speaking about soup or cars. The word itself elicits such a vast array of pictures and perspectives that clarity begins to wane and meaningful discussion melts into obscurity.

² The "if" regarding giftedness is a big "if", whose solution lies deep at the heart of this particular study.

Therefore, it seems only prudent to limit the boundaries of this study to **transformational leadership**. Of course leadership and its many diverse considerations will be addressed, but only in as much as they are pertinent to the on-going concentration upon **transformational leadership**. Even **transactional leadership**, as that natural counterpart to **transformational leadership**, will not share the focus of attention. It will function, rather, as a constant point of reference that lends clarity to the topic considered in this study.

2. To only look at "heart" characteristics

There are many important and exciting leadership characteristics, such as personality and skills and traits and accomplishments to entertain when addressing the notion of **transformational leadership**. For reasons of time and space alone, restrictions with regard to such criteria must be imposed.

The selection of **heart** characteristics, though, is not to be considered arbitrary or incidental. "**Heart**", as perceived herein, is absolutely essential to the proper understanding of the **transformational leader**. It is integral to the intended direction of this study.

IV. Limitations

1. Time and Finances

Time and finances, of course, are two realities of life which undoubtedly impinge upon most studies. They comprise serious limitations in terms of the extent to which and the method by which **transformational leadership** and **heart education** can be investigated. It would be best, for example, if this study could involve direct contact with well-known **transformational leaders** world wide. Such a study, though, is impossible for me to undertake.

2. Limited availability of transformational leaders

Time and finances are not the only limitations of this study. The very subjects of a leadership study are, in light of their responsibilities, very busy and/or protective of their time. Realistic availability of the kind of "high profiled" leaders that I seek to investigate is, of course, limited at best. The vicarious nature of my selected methodology reflects this limitation.

3. Limited access to pertinent *Heart* information

The private nature of *Heart* concerns suggests, again, that the nature of this study veritably dictates another limitation. Even very willing subjects, in terms of participation, may be unwilling or unable to easily get at the rather closed and intimate world of the inner person. As fundamental as the *Heart* is to this study, it certainly dictates another serious limitation.

THE LITERATURE REVIEW

Introduction

In this literature review, I have reflected upon the two key elements which form my thesis:

***Transformational Leadership
&
Heart Education***

Out of the more than one hundred sources which I have reviewed I have elected to extract and discuss those which seem to provide a representative feel for these two considerations, along the following outline.

Transformational Leadership — *Location*
Transformational Leadership — *Description*
Transformational Leadership — *Research*
Transformational Leadership — *Conclusions*

Heart Education — *Question*
Heart Education — *Status*
Heart Education — *Evaluation*

Transformational Leadership — Location

An initial approach to *transformational leadership* insists that it first be properly located. Most immediately *transformational leadership* belongs to what has emerged as *the transformational /transactional leadership model*.

Within the context of leadership theory, the *transformational/transactional leadership model* is a relatively new. This theory, presented first by James McGregor Burns (1978) and later picked up by Bernard Bass (1985), seems to be the beginning of a distillation of a variety of rather divergent and independent leadership theories. The need for a converging theory of leadership has become increasingly apparent amid the growing flurry of research activity that has characterized the past half century.

In 1974, one notable giant in leadership theory drew attention to this scenerio after making an extensive review of more than 3000 leadership studies. In his *Handbook of Leadership*, Stogdill (1974, vii) concluded that "*four decade of research on leadership have produced a bewildering mass of findings...the endless accumulation of empirical data has not produced an integrated understanding of leadership.*"

Although not integrated, this avalanche of leadership research has typically settled into four distinct lines of research.

1. Leader power/influence

The power/influence approach to leadership attempts to discuss leadership effectiveness as it pertains to the amount of power possessed by a leader, the types of power, and how power is exercised. Most research surrounding this power typology has fixated on the question of measurement. In terms of a leader's potential influence, this measurement question becomes a perceptual question largely dependent upon assessments of the rather nebulous areas of a leader's attributes, resources, and credibility. (Yukl, 1989, 254-257)

2. Leader behaviour

The behaviour approach to leadership focuses upon what leaders actually do, as well as the relationship of leadership behaviour to leadership effectiveness. Research methodology surrounding leadership behaviour has been highly descriptive in nature. While early research focused upon leader activity patterns and upon how leaders spend their time, more recent research has examined the content of leadership activities. (Yukl, 1989, 257-260)

3. Leader trait

The trait approach to leadership emphasizes the personal characteristics of leaders. The overall direction of leadership trait research has shifted from earlier discussions of personality traits and general intelligence to more recent investigations surrounding leadership motivation as well as specific leadership skills. (Yukl, 1989, 260-261)

4. Leader situation

The situational approach to leadership emphasizes the importance which contextual factors play in leadership. Situational matters such as the leader's authority and discretion, the nature of the work performed by followers, the attributes of subordinates, and the nature of the external environment are examined. Research dealing with the leader's situation has taken one of two different approaches. One line of research treats the leader behaviour as a dependent variable wherein researchers seek to discover how the situation influences leadership behaviour overall. The other line of research seeks to discover how the situation moderates the relationship between leader attributes or behaviour and leader effectiveness. (Yukl, 1989, 261-269)

Of course, it would be a misrepresentation to suggest that these four streams of leadership research actually define the **transformational/transactional leadership model**. However, they do reflect the environment into which this model has been birthed. It should be no surprise, therefore, that this model "*simultaneously involves leader traits, power, behaviour, and situation variables. As such, this work represents an important step toward greater integration in the leadership literature.*" (Yukl, 1989, 270)

Other terms used to describe the **transformational/transactional model** reinforce that it represents a distillation of leadership research. Van Eron & Burke (1992, 152) identify four components of the **transformational/transactional model** as *individual differences (traits)*, *leadership disposition (traits)*, *practices (behaviour)*, and *climate (situation)*. Elaborating upon the interrelationships among these variables, Van Eron & Burke suggest that leadership disposition influences the exhibition of leadership practices and that other (*situation*) factors such as environmental conditions, organizational structure and systems, as well as organizational culture and climate are also associated with leadership practices.

Transformational Leadership — Description

As a relatively new approach to leadership study, the **transformational/transactional leadership model** remains somewhat fluid in terms of definition. The most effective way of "getting a handle" on this model derives from comparative **descriptions** between the **transformational leader** and the **transactional leader**. The basic criterion by which both are described is the nature of the leader's relationship with the followers.

Basically, the **transformational leader** is one who "*motivates followers to perform above expectation.*" (Silins, 1992, 318) According to Bass (1985), this motivation becomes reality when the **transformational leader** operates in one of three interrelated ways.

1. The transformational leader raises follower's levels of awareness regarding importance and value of designated outcomes and ways of achieving them.
2. The transformational leader influences followers to transcend their own self-interest for the sake of the team, organization, or some greater mission
3. The transformational leader alters followers' levels of needs or expands followers' existing needs and wants. (Silins, 1992, 318)

In contrast, the **transactional leader** is one who "*motivates followers to perform at their levels of expectation and to achieve satisfaction of basic needs. Transactions are at the heart of the interchange between leader and followers.*" (Silins, 1992: 318) According to Bass (1985), this transaction amounts to a mutual exchange.

1. The transactional leader recognizes followers' needs and wants and establishes appropriate contingencies for performance.

2. The transactional leader exchanges rewards and promises of reward for followers' efforts.
3. The transactional leader is responsive to a follower's immediate self-interest if it can be met through realizing the "performance" (Silins, 1992, 318-319)

The conceptual contrast between the *transformational* and the *transactional leader* is seldom played out as an either-or scenario, in real life. Bass (1985) suggests that "*most leaders exhibit both transformational and transactional leadership, in varying degrees.*" (Silins, 1992, 320) More succinctly, Avolio and Bass (1988) position the *transactional leader* as one who is more prone to "*work within the existing organizational structure*", while the *transformational leader* typically "*changes the system to recreate the environment*". (Silins, 1992, 320)

Transformational Leadership — Research

In light of the relative novelty of the *transformational/transactional leadership model*, studies which are pertinent to this particular area of leadership research are limited to the past 10-15 years. There are, of course, countless studies which research many similar aspects of the *transformational/transactional leadership model* from within different constructs. However, while utilizing various descriptors, the studies examined in this review are limited to those specifically identified with the *transformational/transactional leadership model*.

In concordance with a generally acceptable style of research review, (Chwalek, et. al., 1991, 80) each study cited herein will follow a general outline which reflects the study's objective(s), the methodological approach employed in the study, as well as the interpretations and/or conclusions derived from the study.

1. Quantitative research pertaining to the transformational/transactional leadership model

In *An Empirical Investigation of the Effects of Transformational and Transactional Leadership on Organizational Climate, Attrition, and Performance*, Gordon J. Curphy explored the construct validity of the *transformational/transactional leadership model* by examining how it related to the variables of organizational climate, attrition, and performance. In this study the data were collected four times over a two and one-half year period of time, from a total of 11,668 individual respondents at the United States Air Force Academy. The Squadron Assessment Questionnaire and the Multifactor Leadership Questionnaire were the instruments utilized. The correlated results indicated that both transformational and transactional leadership had immediate effects on organizational

climate. Regarding organizational performance, both types of leadership had particularly strong effects when the leadership ratings were collected six months prior to the performance data and when the performance measure required interdependent effort among subordinates. The types of leadership had no apparent effect upon attrition.

In Transformational Leadership's Impact on Higher Education: Satisfaction, Effectiveness, and Extra Effort, Mary L. Tucker investigated the perceived organizational leadership of a post-secondary institution based upon the **transformational/transactional leadership model**. In this study the Multifactor Leadership Questionnaire was utilized to collect data from a comprehensive urban university in the southern United States. Each of two hundred administrators and faculty were to use the questionnaire to assess an immediate supervisor. The results suggested that a transactional leadership **approach**, augmented by an overall transformational leadership **style**, generated perceived increases of satisfaction, effectiveness, and extra effort among followers.

In The Transformational/Transactional Leadership Model: A Study of Critical Components, Ann M. Van Eron endeavoured to empirically test some of the key components of the **transformational/transactional leadership model** by exploring personality differences and behaviours of transformational and transactional leaders, as well as the relationship between these and organizational factors. In this study one hundred and twenty-eight senior-level executives from a global Fortune 500 manufacturing firm were administered four different empirical instruments (*Myers-Briggs Type Indicator; Leadership Report; Executive Practices Questionnaire; Climate Questionnaire*) after six hundred and fifteen of their subordinates completed the "Other" versions of the Executive Practices and Climate Questionnaires. Findings, which were correlated with the key components of the Multifactor Leadership Questionnaire, offered support for the relationship between *cognitive style, belief systems, leadership practices, and climate perceptions*, which are key components of the **transformational/transactional leadership model**.

In The Relationship of Leader-Member Exchanges with Laissez-Faire, Transactional, and Transformational Leadership in Naval Environments, Ronald J. Deluga studied the comparative effectiveness of three different leadership styles (as indicated in the title). One hundred and forty-five advanced U.S. Navy officers were administered three different empirical instruments (*Multifactor Officer Questionnaire-Form R; Profiles of Organizational Influence Strategies-Form M; Leader-Member Exchange Scale-17*) over a three week period. After the results of these assessments were correlated with the key components of the Laissez-faire, Transactional, and Transformational leadership styles, the findings supported the augmenting effect of transformational leadership on accomplishing individual and organizational goals.

In Transformational Leadership: Beyond Initiation and Consideration, Joseph Seltzer and Bernard Bass investigated whether the transformational scales of the *Revised Multifactor Leadership Questionnaire-5* would add to the variance of outcome measures explained by *initiation and consideration*. Ninety-eight full-time managers were asked to give a *Revised*

Multifactor Leadership Questionnaire-5 to three of their subordinates. The revision to the instrument asked the respondents to rate "how frequently the leader displayed the behaviour described". Findings indicated that, although the revised transformational scales were positively correlated with *initiation* and *consideration*, they accounted for up to twenty-eight percent more variability in the outcome measures.

In Superiors' Evaluations and Subordinates' Perceptions of Transformational and Transactional Leadership John J. Hater and Bernard Bass tested the results of the original leadership research which utilized the Multifactor Leadership Questionnaire and which suggested that *subordinates' perceptions of transformational leadership add to the prediction of subordinates' satisfaction and effectiveness ratings beyond that of perceptions of transactional leadership*. (Bass, 1985) The samples and data used in this study were conducted on a U.S. corporation which has enjoyed rapid growth. The instrument utilized was, as originally, the Multifactor Leadership Questionnaire. Although the overall sample was much smaller, the results replicate the findings of the earlier studies.

In An Investigation of Transformational Leadership and Organizational Effectiveness in Small College Settings, Francis Murray and Fred Feitler examined possible correlations between the transformational/transactional leadership model and an organizational effectiveness model. Data for this study were obtained when two empirical instruments (*Multifactor Leadership Questionnaire; The Assessment of Organizational Structures and Effectiveness*) were administered to fifteen key administrators in each of twenty-seven different post-secondary institutions. Significant relationships were found between eight of nine effectiveness dimensions and three of five leadership factors and demographic variables.

In Transformational and Transactional Leadership: An Empirical Test of a Theory, Nancy Hoover retested the validity of the key components of the *transformational/transactional leadership model*, within an educational setting. In this study the Multifactor Leadership Questionnaire-Form 5 was administered to the faculty and staff of forty-five different private secondary schools in the southeastern United States, in order to assess the principals as transformational leaders in each. The transformational and transactional factors which emerged in other studies with groups of supervisors in business re-emerged in this educational setting.

In A Model of Teacher Leadership, Peter Strodl tested a new empirical leadership questionnaire, designed for the educational setting, by correlating it with the overall findings of the *transformational/transactional leadership model*. The *Teacher Leadership Scale* was distributed to a total of one hundred and seventy teachers. The results were then correlated with the key components of the original (Burns, 1985) *transformational/transactional leadership model*. The tested *Teacher Leadership Scale* emerged with a description of the transformational-like *informal influential teacher* who is intensively involved in helping people, actively involved with other teachers, and leading newer teachers into the work of teaching. Strodl recommended that this *leadership scale* be formalized in educational setting.

In Potential Biases In Leadership Measures: How prototypes, leniency, and general satisfaction relate to ratings and rankings of transformational and transactional leadership constructs, Bernard Bass and Bruce J. Avolio examined two survey formats, forced rankings and graphic ratings. Specifically, they looked at the extent to which measures of leniency, prototypicality, and general satisfaction affected the correlations across measures reflected in the transformational/transactional leadership constructs. A sample of eighty-seven participants was recruited from a large mid-Atlantic public university. All participants completed a Multifactor Leadership Questionnaire-5. Two different versions of the questionnaire were distributed with every other student receiving either the *ranking* or *graphic rating scales* pertaining to the (above mentioned) transformational/transactional leadership factors. Results indicated that using two different scaling formats did have an effect on the intercorrelations among leadership factor scales. Overall, the investigation revealed that the forced ranking format yielded more independent assessments of transactional/transformational leadership. Moreover, the leadership descriptions produced using the ranking format were less affected by respondent's prototypical view of leaders.

In Gender Differences in the Relationship of Hall Directors' Transformational and Transactional Leadership and Achieving Styles, Susan R. Komives studied aspects of transformational and transactional leadership among student affairs administrators, particularly illuminating the achieving style profiles of administrators described by their student staff as transformational leaders. Participants were the hall directors and their student staff working in residence life programs on seven public university campuses in the U.S. Leadership was measured among six hundred and seventy-six respondents using three empirical instruments (*Multifactor Leadership Questionnaire-5; Achieving Styles Inventory; A Demographic Survey*). Results revealed significant gender differences in self-perceptions of leadership and achieving styles scores among hall directors. Furthermore, only hall director relational achieving styles were related to "followers'" assessment of their hall director's transformational leadership.

In Transformational Leadership in Principals: An analysis of the Multifactor Leadership Questionnaire Results Paula Stone attempted to identify transformational and transactional leadership in principals, as viewed by themselves and by their teachers. Data were collected from the *Multifactor Leadership Questionnaire* administered to twenty-seven principals and four hundred and eighty-two respective faculty and staff. Overall, the principals' group profile regarding four transformational leadership factors was quite positive. However principals consistently overrated or underrated themselves on all factors.

In Effective Leadership For School Reform, Halia C. Silins examined the relationship between school leadership and school improvement outcomes within the conceptual framework of the transformational and transactional leadership model. Multivariate analyses were applied to survey data obtained from six hundred and seventy-nine teachers representing two hundred and fifty-six elementary schools in a school improvement program. The empirical instrument utilized was the *Primary Program Survey*, which incorporated key considerations of the *Multiple Leadership Questionnaire*, in examining the

relationship between *school effects, teacher effects, program and instruction effects, and students effects*. Of the responders, seventy-three percent included the principal as at least one of those providing leadership in the school regarding the Primary Program Project. This supported the view of the principalship as a major source of leadership contributing to the school improvement process, although not always the sole source.

2. Qualitative Research pertaining to the transformational and transactional leadership model

In *Transforming Transformational Leadership: Learning with the power of the mind's eye*, P. Slack and J. Ford conducted an historical overview of the concept of transformational leadership, presented through an analysis of its inherent metaphors, with a focus on the implications for women and ethnic group members. A hermeneutical process (not to be confused with the hermeneutical schools of Gadamer or Habermas) within a Foucauldian framework (which stands on the premise that language uses us, instead of we using it) was used to interpret leadership themes in four Western texts (*The Book of Exodus; The Official Boy Scout Handbook; The Girl Scout Handbook; and Little Women*). Findings suggested that historical metaphors have created one culturally acceptable definition of transformational leadership that limits and excludes women and non-Judeo-Christian populations.

In *Operationalizing Transformational Leadership: The behaviour of principals in fostering teacher-centred school development*, Richard D. Sagor attempted to provide qualitative data to support the notion of transformational leadership in building educational leadership among principals. This research amounted to three case studies of three particular school principals. At the outset, faculty interviews and written surveys were used to generate a composite of the organizational features of schools where each of these three principal's leadership was perceived by teachers as transformative. Shadowing, interviewing, and observational data were used to flush out and categorize the specific behaviours that appeared to produce the transformative effect. While the leadership styles and the personalities of each these principals were distinct, they all appeared to have found a harmonious balance between relationship and task orientation. What seemed to make working with these leaders transformational for their followers was the manner in which they orchestrated the organizational culture and the resultant professional discourse in their institutions.

In *School Restructuring: A Study of the Role of the Principal in Selected Accelerated Schools*, Betty M. Davidson and Edward P. St. John evaluated two questions: (1) *Was there evidence for change in the role of the principal in a given school?* and (2) *What factors facilitated transformational change in the role of principals?* The case study research method employed in this study of four accelerated schools involved the use of interviews, direct observation, document reviews, archival records, participant observation, and surveys. The principals' capacity to change their leadership styles was probably the most

important single factor in the success of the accelerated schools process in the four schools. Five factors affecting change in the principals' leadership styles were identified.

3. Quantitative and Qualitative research pertaining to the transformational/transactional leadership model

In *Shared Vision: Transformational Leadership in American Community Colleges*, John I. Roueche endeavoured to identify and describe a group of transformational community college leaders. This research involved a "Three Phase" operation. In *Phase #1* (qualitative), nine hundred and twelve community college CEOs and fifty state directors were asked to identify those college CEOs in their areas who they felt demonstrated (defined) transformational qualities. In *Phase #2* (qualitative), two hundred and ninety-six nominees were asked to describe, in writing, their personal philosophies of educational leadership and to nominate one or two outstanding transformational leaders. From these nominees, a list of fifty "blue chippers" were identified. In *Phase #3* (qualitative and quantitative), the fifty "blue chippers" were orally interviewed. From these interviews, the *Multifactor College Leadership Questionnaire* was developed and subsequently administered to the fifty "blue chippers" and to the leaders on each of the 50 campuses originally identified. From the data generated by the questionnaires, philosophical themes and leadership attributes common to transformational leaders were identified. The themes and attributes which comprise the heart of the transformational leader were reflected in the summative statement:

those who have the vision to change AND the skill to empower others to help that vision become a reality.

In *Transformational Leadership and School Restructuring*, Kenneth Leithwood explored the relationship between school restructuring and school transformational leadership, specifically examining the processes involved in implementing the Primary Program, the first stage of British Columbia's "Year 2000" plan for the first four years of education. The research involved a "Two Phase" operation. In *Phase #1* (Quantitative), an empirical questionnaire examining five constructs of school restructuring was administered to twenty-five hundred and forty-seven teachers and principals in two hundred and seventy-two British Columbia elementary schools. From this, six "lead" schools in the Primary Program of restructuring were identified. In *Phase #2* (Qualitative), the "lead" schools became subjects of six case studies, wherein data were obtained from interviews conducted with four teachers and the principal of each school. Findings indicated that the transformational dimension of school leadership had significant direct effects on in-school processes, but also that out-of-school processes had even greater direct effects on in-school processes than did school leadership.

In *The Transformation of an Urban Principal: Uncertain times, uncertain roles*, Gary C. Alexander examined the implications of change on the role of the principal, specifically the effect of *site-based management* in "producing" or "enhancing" transformational leadership

qualities in a principal. This research involved a "Two Phase" operation. In *Phase #1* (quantitative), fifty-six "K-12" principals from a large metropolitan school district were administered TWO questionnaires (*Leadership Report...examining whether an individual operates under a transformational or transactional leadership style & Concerns-Based Approach Model...identifying stages of concern about innovation*). In *Phase #2* (qualitative), in-depth interviews of twenty-one representative principals from all grade levels were conducted, addressing the principals' concerns about change, how the key felt their role was changing, and their predictions about the future role of the principal. The findings concluded that the majority of participants did NOT espouse transformational leadership, but that many principals identified a need for training in leadership skills, in as much as the principals were viewed as directors of change.

In *Biography and the Assessment of Transformational Leadership at the World-Class Level*, Bernard Bass (et al.) examined how world-class leaders differ on five transformational/transactional leadership factors. This research involved a "Two-Phase" operation. In *Phase #1* (qualitative), two hundred and eleven undergraduate business students, as a term project, were to write a biography of their own selected world-class leader. In *Phase #2* (quantitative), participants were asked to imagine that they were immediate subordinates of their leader in question. The *Multifactor Leadership Questionnaire-Form 4* was distributed and completed, in class. A total of sixty-eight world-class leaders were evaluated by two or more raters. As expected, world-class leaders were rated highly on transformational/charismatic leadership, but ratings varied across leaders; clearly some world-class leaders were not viewed as charismatic. In general, many leaders were rated consistent with their different reputations.

In *Extraordinary Leaders in Education: Understanding transformational leadership*, Peggy Kirby (et. al.) attempted to determine the degree to which educational leaders were perceived to use transformational and transactional leadership behaviours AND to determine which behaviours were best able to predict follower satisfaction and leader effectiveness. This research involved a "Two Phase" operation. In *Phase #1* (quantitative), one hundred and three practicing educators from six different school districts responded to the *Multifactor Leadership Questionnaire-5F Revised* about their immediate supervisors. In *Phase #2* (qualitative), fifty-eight education graduates were to write a narrative of an extraordinary leader, describing an event in which they had participated, in order to best exemplify that person's leadership. While the quantitative phase emphasized the effectiveness of charisma and intellectual stimulation in transformational leaders, the qualitative phase emphasized that specific leader behaviours, highlighting the importance of professional development, inspired followers to higher levels of performance.

In *Assessing Transformational Leadership and Its Impact*, Marshall Sashkin (et. al.) conducted a study following two major themes: *The assessment of leadership AND the assessment of leadership impact*. This research involved a "Two Phase" operation. In *Phase #1* (quantitative), the first major theme...*the assessment of leadership*...was based on the empirical instrument, the *Leader Behaviour Questionnaire*. In *Phase #2* (quantitative and qualitative), the findings of the *Leader Behaviour Questionnaire* were correlated with

data from a variety of quantitative instruments measuring *culture building* in schools and school districts. One such quantitative *culture building* instrument was the California Achievement Test. The *qualitative* findings in *Phase #2* were derived from an "in-process long-term leadership training program" (for executives in fire departments) which utilized the same *quantitative questionnaires* as indicated, herein. The quantitative research results provided strong support for the assertion that transformational leaders have strong positive effects on their organizations. Similarly, the qualitative research results demonstrated that an organization with a transformational leadership focus can expect higher levels of transformational leadership behaviour. Such behaviour does make a difference in perceived organizational effectiveness and in the satisfaction of subordinate managers.

4. Observations regarding methodologies

A. Considering that the selection of research studies for this review was handled in a rather random, exploratory fashion, the general results reveal some striking patterns.

- a. Of the twenty-two studies cited, thirteen were quantitative studies, three were qualitative studies, and six were quantitative/qualitative studies.
- b. Of the thirteen quantitative studies, thirteen utilized questionnaires, twelve utilized the Multifactor Leadership Questionnaire, and nine utilized more than one Questionnaire.
- c. Of the three qualitative studies, two utilized case studies and one utilized literary narrative.
- d. Of the six quantitative/qualitative studies, four utilized case studies and two utilized personal narrative.

B. There seems to be a connection between the history of the *transformational/transactional leadership model* and the predominance of the quantitative research methodology. I think that, because so much of social science research has been steeped in quantitative study and because the key designers of this particular *model* (*Burns, Bass and Co.*) emerge from the highly quantitative-oriented discipline of management, it seems inevitable that such a relatively new *model* would be so highly influenced.

C. Similarly, because the *transformational/transactional leadership model* was veritably "birthed" along with the *Multifactor Leadership Questionnaire*, it only makes sense that this instrument would tend to dominate the research scene. In so many ways, the *MLQ* has become the "plum line" against which all other research methods are measured, when relating to this *model*.

D. The relative novelty of the *transformational/transactional leadership model* also seems to dictate much of the research surrounding it. Of all of the studies cited, herein, nine were specifically designed to test the construct of the model itself. Only the more distant disciplines, such as education, seem to view this instrument as a *means to an end* rather than *an end in itself*. The flurry of testing activity around this *model* serves to remind us that the theory behind the *model* is still in formation.

E. The fact that there were twice as many qualitative methodologies used in conjunction with quantitative methodologies than qualitative methodologies found standing alone in this area of research suggests that the qualitative methodologies function, primarily, to validate or "back-up" the quantitative methodologies. This subsidiary place is, of course, reflective of a much wider state of being for qualitative studies, when contrasted to quantitative studies. The empirically dominated *transformational/transactional model* seems to accentuated this quantitative/qualitative research dynamic.

Transformational Leadership — Conclusions

1. Clearly, the nature of the *transformational/transactional leadership model*, and of leadership in general, is inseparably connected with the methodology used to study it. What is not clear are answers to the following questions.

- A. Which exerts the greatest influence, the model or the methodology?
- B. Does the essence of leadership ultimately design the research methodology necessary to study it?

OR

- C. Does the research methodology dictate the kind of leadership which will be identified, and therefore emerge?
- D. What can be said of a methodology which primarily "tests what is" in contrast to a methodology which "looks for what could be"?
- E. What can be said of leadership which **transacts** in contrast to leadership which **transforms**?

Certainly, these kinds of questions should be given room in our on-going endeavours to understand human phenomena, in general, and human leadership phenomena, in particular. Questions surrounding the nature of leadership are unavoidably connected with the methodologies employed in studying leadership. Controversy concerning the relative advantage of quantitative, hypothesis-testing versus descriptive-qualitative research only serves to force leadership research into routine modes of thinking regarding leadership. The obvious limitations of both methodological camps point to the wisdom of using multiple

research methods in leadership studies. (Yukl, 1989, 277-278) Competition between quantitative and qualitative methodologies can only undermine a growing understanding of leadership. The challenge for students' leadership, as in all endeavours of serious study, is to minimize weakness and to maximize strength by applying a complementary approach to methodological research. (Tornow, 1992, 13)

I am impressed with the *transformational/transactional leadership model*, because it appears to address a leadership need which currently exists. I am also impressed, though, because I think that this *model* has already, in so many ways, stood the test of time. Much of what constitutes the basic tenets of *transformational/transactional leadership* can also be located in the leadership themes of the 1960's. Notions of empowerment and ownership among followers, for example, echo emphases on power sharing, mutual trust, and participative decision-making by writers such as Argyris (1964), McGregor (1960), and Likert (1967). (Yukl, 1992, 279)

Heart Education — Question

The heart has its reasons
(Pascal)

As slippery as the notion of heart may be, there can be no doubt that it not only exists, but also greatly affects what we do and who we are. Because heart has such a great influence, it deserves attention; it insists upon being understood; it invites examination. Within the context of epistemology, it challenges the notion of education.

It is Rousseau (1789) who said that the heart often provides surer insight than reason: Heartless knowledge is dead knowledge. Knowledge without love, respect, and admiration for the being of a child cannot come to a full understanding of the child. (van Manen, 1988, 442)

With his notion of *tact*, van Manen (1988, 5) broaches pedagogical discussions surrounding the heart. He speaks of tact as incorporating the whole person, of involving "*the total corporeal being of the person; an active sensitivity toward the subjectivity of the other, for what is unique and special about the other person.*" (Brown, 1992, 56) Certainly, employers of tact must be people of heart. The question is: *How do they get that way?* Answering this query begs several more specific questions.

1. Can the heart be educated?

Centuries ago, the Greek philosopher Plutarch wrestled with the question: "*Can the heart be educated?*" in his classic piece *Can Virtue Be Taught?* In a fashion characteristic of

ancient Greek oratory, Plutarch answered this question with a series of questions which, though somewhat verbose, left no question that he was responding with a strong, matter-of-fact affirmative. Of course the heart can be educated!

If it can be asserted that, in its most distilled condition, "*education occurs when someone is being influenced*" (Hiebert & Hiebert, 1992, 86), then the question is begged: "*Can the heart be influenced?*" In these terms, an affirmative answer again seems obvious.

2. Is heart education important?

There are two ways to approach this main question.

A. Is "heart" education valuable?

Ironically, any answer to this first question serves to legitimize heart education, because it is a value question, which belongs to a heart agenda.

It only makes sense, however, that heart education be granted valuable status, purely out of a desire for balance. Measured against head matters, heart concerns in education operate from a deficit perspective. Green (1990, 210) elaborates upon this inequity as he discusses head and heart in terms of facts and values.

The effect of the Enlightenment is hard to exaggerate. It has permeated every level of society. It is part of the air we breath. And it produces very schizoid people.

We are all caught up in the sharp divide between the public world of "facts" and the private world of "values". We are clear that there is no ultimate purpose to life or to the universe, and yet we act as if there was. We are persuaded that all values are relative, and yet we passionately believe in our own: we cannot bring ourselves to believe that they are only for ourselves. The notion of absoluteness which we deny with our minds nevertheless refuses to be banished from our subconscious.

B. Is "heart" education necessary?

This second question raises the notion of intentionality.

- a. Does the heart need to be educated: i.e..handled overtly; deliberately?

OR

- b. Does the heart simply learn naturally; incidently; as part of a normal course of life?

The answer, it seems, is **yes** to both perspectives. Clearly, one view does not negate the other. It almost goes without saying, however, that intentionality has obvious implications for public education.

3. Does *heart* education belong in the public realm?

A terse response to this question would be, *regardless of whether it belongs there...it happens there!* Perhaps a more suitable question would be:

Should heart education be intentional in the public realm?

This question, of course, heralds an on-going debate in pedagogical circles. One major contention with intentional heart education emerges from the notion of personal neutrality, of keeping education pollutant-free, of maintaining academic objectivity.

In light of the ubiquitous nature of heart concerns, however, it seems that the only responsible thing to do is to admit it; to intentionally go public. Philosopher D. Elton Trueblood (1991, 27) says as much:

The claim that scholars can be impartial or neutral in anything of human importance is now an outmoded idea. Man finds himself inevitably in the value-centric predicament, because the very rejection of value judgments is itself a value judgement. The position of the thinker who is wholly clear of assumptions is one which is neither desirable nor possible. What is important, in intellectual honesty, is that basic assumptions or perspectives should be understood, admitted, and cogently defended.

Another major concern surrounding intentional heart education in the public realm emerges on a more practical vein. Specifically, it has to do with **how** and/or **how effectively** this can be accomplished. A brief overview of what is happening would help to lend perspective.

Heart Education — Status

Needless-to-say, a curriculum encompassing the wide range of features included in a heart education simply does not exist. The public curriculum which comes closest to a heart curriculum approaches some crucial aspects of the heart in what has been variously identified as **moral education**, **values education**, **character education**, or **ethical education**.

The innumerable curricular programs which have emerged under such titles, can usually be categorized into one of **five** distinct, yet related, **typologies or approaches**.

1. **Inculcation** (Superka et. al, 1976, 7-29)
 Traditional (Wynne & Vitz, 1985, 40-54)(Beswick, 1992, 25-34)
 Character/Traits (Lockwood, 1991, 246-248) (Lanke et. al., 1991, 1-29)

The basic notion behind the inculcation approach is that heart education can only come about as certain values are instilled or internalized. Proponents of this typology embrace a *tabula rasa* view of education, and regard the individual as one who responds rather than initiates or creates. Inculcation implies that certain values are universal, even though such universality is seen from a variety of value positions including those generally labelled as humanistic. (Superka et. al., 1976, 7-8)

2. **Moral Development** (Superka et. al, 1976, 31-53)
 Developmental (Cline & Feldmesser, 1983, 17-24)
 Interaction-Developmental (Wolterstorff, 1980, 26-29)

As its name indicates, the moral development approach regards heart education as the development of progressively more complex moral reasoning patterns, through successive and sequential stages. Proponents of this typology emphasize reasoning and thinking through heart issues, which indicates that values are perceived to be cognitive moral beliefs or concepts. Kohlberg's theory of moral development (1966, 1-20), focusing upon personal moral dilemmas, has become the primary model for this approach. (Superka et. al., 1976, 31)

3. **Analysis** (Superka et. al., 1976, 55-103)
 Rationalist (Cline & Feldmesser, 1983, 29-30)
 Socialization (Wolterstorff, 1980, 20-26)
 Moral Thinking (Wilson, 1972, 5-32)

The purpose of the analysis approach is to employ logical thinking and scientific investigative procedures in dealing with issues of the heart. As with moral development, the analysis typology also emphasizes rationality. Value analysis diverges from moral development in its primary concentration upon social value issues rather than upon personal moral dilemmas. The individual is regarded as a rational player, capable of the highest good, through the subordination of feeling and passion to cognitive logic and to positivist methodology. With this approach, heart issues are resolved amid the supremacy of reason and science. (Superka et. al., 1976, 55)

4. **Clarification** (Superka et. al., 1976, 105-177)
 Values Clarification (Cline & Feldmesser, 1983, 24-27)

Maturation

(Wolterstorff, 1980, 16-20)

The clarification approach utilizes a combination of rational thinking and emotional awareness to examine personal behaviour patterns from which to clarify, and thereby actualize, heart values. Heart education is seen as a process of self-actualization involving the subprocesses of choosing freely from among alternatives, reflecting carefully on the consequences of those alternatives, as well as prizing, affirming and acting upon those choices. In contrast to the inculcation approach, which relies generally on outside influences, and the analysis approach, which relies on logical and empirical processes, the clarification approach follows a more holistic agenda, relying upon the wisdom of the entire person to sort out heart questions. (Superka et. al., 1976, 105-106)

5. Action Learning

(Superka et. al., 1976, 177-189)

Actionist

(Cline & Feldmesser, 1983, 27-29)

The action learning approach posits that the individual requires specific opportunities to act on heart values. Heart education is perceived as an interaction between the individual and society. The other approaches to heart education consider the individual as either reactive (inculcation), active (analysis and clarification), or a combination of both (moral development). The contrasting interactive framework of the action learning approach regards the individual and the environment as mutual co-educators of the heart. (Superka et. al., 1976, 177-178)

There are also, of course, many curriculum packages which blend various aspects of these typologies. For example, "tendency learning" (Wolterstorff, 1980, 3-6) reflects a harmonizing of inculcation, moral development and analysis.

Heart Education — Evaluation

The importance of evaluating heart education goes beyond the normal determination of **how it operates** or **how it is 'doing'**. Evaluating *soft* education, such as heart education, has the potential of providing needed clues with regard to how to actually educate the heart.

Fruitful evaluation of any heart curriculum involves determining the general way of thinking or paradigm which governs those who employ it. *Curriculum Evaluation In A New Key* (Aoki, 1984) provides a helpful framework in determining whether a heart education program is evaluating the heart from:

1. An "ends-means" perspective
2. A "situational" perspective

3. A "critical" perspective ³

³ Refer to *Appendix #1* for a view as to how "heart" education may need to perceive itself.

METHODOLOGY⁴

Introduction

As seems fitting, the methodology which I am presenting reflects the two primary elements being considered in my thesis:

Transformational Leadership & Heart Education

In general, the methodology I will employ is of a phenomenological orientation. I say "in general" because true phenomenology assumes contact with the life experiences under consideration.

Phenomenology has historically been metaphorized as a "seeing" and a "hearing", which is a useful and significant characterization. Yet more than sight or hearing, it also involves the sense of "touching" or "being in touch" with those lifeworld experiences we seek to understand. (Brown, 1992, 50)

As indicated in the limitations, previously, the *transformational leaders* being studied are relatively inaccessible. This fact, of course, precludes a pure phenomenological study. However, in as much as phenomenology describes "*that which makes a thing what it is (and without which it would not be what it is)*" (van Manen, 1990, 177) I consider this study to have a phenomenological "bent".

In keeping with a phenomenological approach, I am electing to roughly follow a method of structural exposition known as situational analysis which, according to Beekman and Mulderitz (1977) of the Utrecht School,⁵ (Brown, 1992, 46) is:

⁴ Refer to *Appendix #2* for a chart summarizing this methodology.

⁵ According to van Manen (1979),

Langeveld and Beets developed a phenomenological view of pedagogy and pedagogical research in the 1950s at the Institute for Didactic and Pedagogic Studies at the University of Utrecht (Netherlands), which has become known as the Utrecht School. Its founder and principle pedagogue was Langeveld himself, and his work alone exemplifies the educational endeavours for which this school of phenomenological thought has become noted. (Brown, 1992, 45)

a phenomenologically oriented pedagogical analysis of lifeworld experiences consisting of three primary components. (1) The first stage involves the accumulation of life experience material. (2) The second stage engages the researcher in the task of examining the lifeworld description for the structural elements contained within the description. (3) The third stage calls for recommendation and practical applications that can be derived from a deeper understanding of the experience studied. (Brown, 1992, 47)

Succinctly, as I view the lifeworld of various **transformational leaders**, I will be searching to discover the essential **heart** influence(s) which served to make those leaders **transformational**, so as to apply that discovery into a curriculum plan — a **curriculum of the heart** — which can be used to **train transformational leaders**.

Investigation of Essential Heart Influences

(Among Transformational Leaders)

This initial stage of my research will involve the viewing of everyday experiences of **transformational leaders** utilizing a case study approach. As already indicated, this viewing will be an indirect viewing as I examine the lifeworld of particular **transformational leaders** through the veil of documented literature. Phenomenologically, I approach the leaders in question without a predetermined theory. As van Manen (1984, 38) insists,

Phenomenology does not offer us the possibility of effective theory with which we can now explain and/or control the world but rather it offers us the possibility of plausible insight which brings us in more direct contact with the world. (Brown, 1992, 49-50)

1. Establish Criteria For Leader Selection

From research literature pertaining to **transformational leadership**, I will distil key characteristics which "qualify" a leader to be considered **transformational**. Burns (1978), for example, identifies a **transformational leader** as a leader who can transform the perspective and behaviour of a follower through *Four Basic Factors*.

- | | |
|------------------------------------|-----------------|
| A. <i>Idealized Influence</i> | (Charisma) |
| B. <i>Inspirational Voice</i> | (Communication) |
| C. <i>Individual Consideration</i> | (Common Caring) |
| D. <i>Intellectual Stimulation</i> | (Creativity) |

2. Select Candidates For Leadership Study

Utilizing the established criteria, I will select *four transformational leaders* of whom biographical and/or autobiographical material is available. One significant delimitation of this selection is to focus, primarily, upon material written in English. I do not expect, however, that this factor will drastically affect the scope of the leadership pool from which I will select.

My selection of leaders is not limited to time, space, class, gender, or race. The leaders I plan to study who are all currently living, will be male and female, of varying cultural, political, and/or socio-economic orientation from around the world.

The four selected candidates are known for their leadership in one of the following four arenas of influence:

- | | |
|----------------------------|-------------------------------|
| A. The Government/Politics | (Laszlo Tokes) |
| B. The Community | (Diana The Princess Of Wales) |
| C. The School/Education | (Paulo Freire) |
| D. The Church | (Mother Teresa) |

3. Develop an Evaluative Instrument

I will produce a preliminary study guide⁶ which will be applied to the biographical/autobiographical material for each leader, so as to discover such things as:

- A. What formed their character?
- B. What developed their "inner person"?
- C. What educated their "heart"?

I anticipate that this study guide will be in perpetual formation, as the research engenders discoveries which raise additional questions.

⁶ Refer to *Appendix #2* for a preliminary version of *The Study Guide*.

4. Collect Data for Each Case

I will, of course, utilize the study guide to investigate the lifeworld of each of the selected *transformational leaders*, as I search for those key influences which served to educate or form the heart.

Distillation Of Essential Heart Influences

Analysis and Interpretation of Findings

As I sort through the accumulated data concerning that which influenced the hearts of the selected leaders, I will be looking for any pertinent and essential common threads. Consistent with a fundamental tenet of phenomenological research, any interpretive element in this distillation is not meant to ascribe essence, but to discover it.

Phenomenological research assumes a "standpoint" that attempts to reveal meanings and understand how they are connected to lived experience. Phenomenology, however, is not an attempt at giving meaning to lived experience. Meaning is already existent and found in the "things" that make up our everyday world. Phenomenology proposes to describe the revealed meaning in its most essential form. (Brown, 1992, 50)

Application of Essential Heart Influences

Phenomenological research is not intended to generalize its findings to the lifeworld of others. Instead it is designed to inform the experiences of others and, thereby, contribute to those "others". Naturally, such a contribution produces the potential for reflective discourse which serves to affect the focus of research. In this way phenomenological research can actually alter the landscape of human experience. Van Manen (1982, 297) says as much as he writes in defence of phenomenology.

Some argue that phenomenology has no practical value because 'you cannot do anything with phenomenological knowledge.' From the point of view of instrumental reason it may be quite true to say that we cannot do anything with this knowledge. But to paraphrase Heidegger, the more important question is not: **Can we do something with phenomenology?** Rather, we should wonder: **Can phenomenology, if we concern ourselves deeply with it, do something with us?** (Brown, 1992, 47)

With this in mind, I seek to enlarge the parameters of **heart** education by actually producing a curriculum of the heart which can be translated into an institutionalized educational setting.

1. Develop a Curriculum Plan for Heart Education

I will develop a curriculum of the heart which incorporates any common threads which I may distill (Stage II) from the investigation (Stage I) of the transformational leaders selected for case study. This curriculum plan will be portrayed in a **syllabus** format so as to reflect some of the rationale for, as well as some of the finer details of, any course of study which may contribute to a student's **heart** formation.

2. Apply the Curriculum Plan for Heart Education

I will endeavour to apply the developed curriculum of the heart into an actual educational setting where the preparation of leaders is, at least part of, the institutional mandate. This practical application is intended to determine if implementation of such a curriculum is realistic and to assess any adjustments which may ensue.

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CHAPTER TWO

LASZLO TOKES: The Case Of A Transformational Leader

It was as if out of nowhere that the name Tokes seemed to happen upon the international consciousness. From out of the closed and somewhat mysterious region of Transylvania, things were happening which captured the attention of the world media. One man was speaking out and being heard. In the midst of a totalitarian regime, behind the iron-clad fortress of communism, stood a man to be reckoned with. But he did not stand alone. We would never have known of this clergyman nor of his crusade had it not been for the fact that hundreds, even thousands, opted to follow him. He was a leader, not by design, but not by accident either. He was a leader who people wanted to follow because he was seen as one who cared for them. In a discouraged, even depressed, world fraught with suspicion emerged a leader who could be trusted. There was something about this rather quiet-spoken pastor from an obscure corner of Eastern Europe which served to transform "rank and file" Romanians into revolutionaries and, in so doing, sparked the transformation of a nation. There was something about Laszlo Tokes which made him a transformational leader, a leader with heart!

Laszlo Tokes was born on April 1, 1952 in Cluj (Kolozsvár), Romania (an ancient Hungarian city in the region of Transylvania) into a poor Hungarian Reformed Church pastor's home, as the youngest of seven children. Laszlo describes his childhood as "*a happy one*" wherein he was raised "*with a deep respect for family life*" (Tokes, 1990, 24-25). He says "*we were a very close family*" (Tokes, 1990, 24) and "*we were a family of strong willpower and strong characters*" (Tokes, 1990, 34) who grew up looking for occupations which would "*bring us into contact with people*" (Tokes, 1990, 34). Included among the professions of his older sibling were a doctor, a dentist, an engineer, a physicist, and a teacher (Corley & Eibner, 1990, 66) (Tokes, 1990, 34).

There can be not doubt that the Tokes family was a healthy, wholesome family. It seems that they were also of family with heart. When I asked Laszlo if he would be able to identify one or two individuals who contributed to his own heart development, he answered with no hesitation

Of course, my mother and my father, but mostly my mother because she was more communicative. My father, all of the time in the high ranks of the church hierarchy...so he was, in his time, as far as I am in my day, today...my mother was, at home, a multi-functional person, so she did anything, somehow she can be called the ideal woman who is at the same time a wife and mother, who is working on the children, who is teaching them...an ideal, of course, I know from the very past...but...a very complete and a very good working mother. She was indeed an old-fashioned...in the best sense of the word...an old-fashioned woman and, at the same time, very modern. She was very open to the everyday life. Her education did

not mean a separated Christian education, in a closed-type family. She was very open. So, old-fashioned but very modern...very sensitive and sensible to the world and to the challenges of the world. And, of course, it became important for us because she was well educated. She was learning all of the time in her life...reading...she was everyday a listener to the word of God. She was a modern woman, I can say. My father, in an indirect...in the way of being an example of decisiveness, of faithfulness, of consequencing in his ways...in his actions. He is another kind of example. (Fossen, 1996, 210P)

Laszlo's comments accentuate what is otherwise known of his parents. In rather stereotypical terms, they are characterized as having opposite personalities which, nonetheless, engendered a healthy, complementary relationship. His father is remembered for his

levelheadedness, nerves of steel, and puritan disposition. Istvan had a winning way of passing on profound spiritual truths to his offspring in a simple, intelligible way. The intellectual powers of Laszlo were largely forged by Istvan. So, too, were his political instincts. (Corley & Eibner, 1990, 60)

Laszlo's mother, on the other hand, seemed to foster passion in the family.

Erzsebet was more spirited, expressive, and artistic than Istvan. While she scrubbed the floor or peeled the potatoes, she sang songs, recited poetry, and told tales to Laszlo. (Corley & Eibner, 1990, 61-62)

The dynamics of this parental duo are well illustrated in an incident, which Laszlo portrays as a watershed occasion in his life, wherein the fate of his call to be a pastor hung in the balance. It surrounds a rebellious episode in his life as a typical seventeen year old. In disregard for the cultural and spiritual mores of his family Laszlo opted, on one beautiful sunny Transylvanian Sunday morning, to go swimming with his friends rather than to accompany the family to church services. When he emerged, in casual attire, from his room and announced his intentions, it was his mother who he had to reckon with.

She shook her head vigorously. 'Go and change your clothes,' she retorted. 'We are going to church — as we do every Sunday. Our eyes locked. For a moment I stared at her in mutinous anger. She held my gaze steadily. I looked away. I went and changed back to my church clothes and went with my family to the service. (Tokes, 1990, 37)

Laszlo says that, upon returning home from the church, his father "*told me what he thought of my behaviour*" but it was his mother who "*tried to heal the breach.*" (Tokes, 1990, 37) It was after a few weeks of unrepaired hostility between Laszlo and his parents that he announced to his mother his intention not to pursue the pastorate any longer.

"A look of great sorrow passed over her face. I knew that I had hurt her and was desperately sorry; but I didn't know how to put matters right." (Tokes, 1990, 38)

Laszlo describes the weeks to follow as relationally normal in the home as his mother wisely chose to quietly pray about, rather than to discuss, the entire matter. He was left to wrestle independently with his decision. It was in the kitchen, while discussing his future with a friend, that Laszlo reaffirmed his call to be a pastor. His mother was working in the kitchen.

"At the stove my mother began to weep, though she kept her back to us so we could not see, and silently gave thanks." (Tokes, 1990, 38-39)

Laszlo declares that the basis of this incident was "*a rare confrontation with my father*" (Tokes, 1990, 36). Clearly, however, the passion of the struggle was played out in his relationship with his mother. Such, it seems, is what contributes to a curriculum of the heart.

"Istvan and Erzsebet were materially poor, but they had intellectual and spiritual treasures to offer their young ones." (Corley & Eibner, 1990, 60)

Tightly interwoven into the fabric of the Tokes family was the influence of Christianity and the dynamics of the Church. Faith, for Laszlo, was not relegated to mere pietistic pursuit. Rather, pietism seemed to lead the way to pragmatism, as a natural consequence of true faith. So much in his early years mitigated in this direction. It was the daily practice of his mother to teach him and his sibling the importance of praying in response to the realities of everyday life (Tokes, 1990, 27).

Both his maternal and paternal grandfathers were pastors who were committed to living out their faith by becoming integrally involved in the lives of the people around them. They were regarded as leaders in their communities. Once, for example, when starvation threatened his village (in pre-Ceausescu days), Laszlo's paternal grandfather

"went to Hungary and brought back grain in large quantities by train and gave it to the people" (Tokes, 1990, 28).

His maternal grandfather was one who

"remained close to the soil during his ministry. His special mission was to provide basic education for the poor Hungarian and Romanian children of nearby villages." (Corley & Eibner, 1990, 61)

Other pastors served to reinforce the generational heritage with which he had been endowed. As I pressed Laszlo for other individuals who had contributed to his heart development, he referred to the clergy.

"In my life there were very important some old ministers who came into contact in my life. They were as my grandfathers who, with their wisdom, with their tolerance, love, understanding, openness...they gave me an example of how I was to be as a pastor...how you can put into practise your vocation. I was all of the times in summer, because we were very poor, summer we were invited to families of pastors in the villages. There we were for one or two weeks or even more and their lives were an example for me as well." (Fossen, 1996, 210P)

One such pastor who became a powerful influence in Laszlo's life was Janos Herman who would routinely walk across mountains to visit a handful of his countrymen and made it a habit to work in the fields alongside villagers, in spite of his climbing age and deteriorating health (Tokes, 1990, 33). As a result,

"Peasant life mesmerized the young, impressionable Laszlo." (Corley & Eibner, 1990, 63)

Of course his own father (Istvan) was also a pastor whose personal example impressed upon Laszlo the importance of "*being close to God*"; of having the right heart so as to provide the best help to others (Tokes, 1990, 30).

It seems to be no small thing that those mentors, who were so unashamedly Christian in their purpose and demeanour, also forged a people-passion in him.

"For a Christian, to love a nation meant to care for its people." (Tokes, 1990, 32)

This people-passion highlighted for him the importance of the Church even amid a philosophically resistant political system. It also served to define the very essence of the Christian message.

"I realized at a very young age that religion was not something that could be kept inside books. If Christianity was not part of everyday life — if it did not, indeed, provide the meaning, values, and centre of everyday life — it was sterile and useless." (Tokes, 1990, 30)

For as much as "being with the people" became a responsibility for Laszlo, even the very essence of his calling, it was also a strong formative influence in his life. As I continued my discussion with him, regarding those who contributed to his heart development, he pointed to the "common" people.

"Another kind of example was those simple elders or quite old men in the villages where I lived...in Szentmarton...in (other) villages where we spent our summer-times. Those peasants or elders from the communities of peasants...actually did not know how to write well...but they had the traditional wisdom of the people/of the peasants...the archaic or quite patriarchic kind of belief about life...about

community...about identity...both religious and Hungarian identity...about relations between people...about relations to the land and to nature. Those were very important and decisive impressions in my life. In an unseen way, they have an important impact/influence upon my life." (Fossen, 1996, 210P)

Becoming "one" with the people, was essential to Laszlo's development. It was integrally connected with what he understood to be the essence of his Christian faith. Such, it seems, is part of what makes up a curriculum of the heart.

"In a very real sense, it was an education. The experiences and impressions I gained for myself (from the village), and the knowledge I had of the struggles of my grandfathers on behalf of the people, prepared me for what I was to be as an adult." (Tokes, 1990, 31)

Closely tied to Laszlo's propensity to be with the common people, is the interesting factor of spending time "in the country", close to the land, appreciating nature in all of its quiet splendour. As has already been pointed out, Laszlo fondly recalls the summers of his formative years in the country (Tokes, 1990, 29-30) (Fossen, 1996, 210P) (Corley & Eibner, 1990, 63-64). The significance of the "country" factor to the development and the workings of the heart, is as real as it is difficult to understand. Even in some of Laszlo's darkest hours, following a severe beating at the hands of the securitate, as he (along with his wife) was being forcibly transported to a dubious future, he experienced a sense of progressive strength and peace as the motorcade plunged into the familiar darkness of the Transylvanian countryside.

"I was still sitting stony-faced between my captors, but inside I was gripped by a singing joy. It was not only because I now knew that we were not to be executed, that the authorities were simply implementing Bishop Papp's decree of exile. It was much more, for the countryside of Salaj has a significance for me and Edit that anybody born outside Transylvania will find hard to understand...The familiar villages and churches of Salaj dominate the landscape of my childhood. The people of that region are as enduring as their land. They are warm-hearted, kindly people, whose destiny is wedded to the soil from which they make their living...In the Bible God tells us that we are made from dust; the land is part of us. As the cars travelled over the rough roads of Salaj, I knew I was coming home. The realization made my eyes fill with tears, for the first time in that night of fear and pain." (Tokes, 1990, 169-170)

Perhaps the "country" or "rural" factor has as much to do with the realities of "community" as it does with the closeness to nature. (Corley & Eibner, 1990, 64)

"To Laszlo, Szentmarton seemed like one big, happy family. Laszlo was one of its sons. He knew everyone and everyone knew him...The village had a rich spiritual life that was fully integrated with everyday life. The faithful worked, worshipped,

played and prayed together throughout the week. Szentmarton became for Laszlo a model Christian community, the spirit of which he would later try to instill in his urban congregations." (Corley & Eibner, 1990, 64)

Perhaps, "country" and "community" are unavoidably connected, in as much as country life changes the pace of life allowing more time for reflection/meditation and keeping short accounts with regards to what really matters. If the rural world somehow keeps the relational world in proper priority, then certainly community would be an almost natural consequence. Whatever is the case, community was a constant theme raised by Laszlo. In my personal discussions with him, "community" surfaced in a variety of contexts. Even as I was introducing to him the notion that transformational leadership was leadership with heart, he jumped into the discussion, unsolicited, and raised the matter of community.

"I would like to make some comments on what you have already said. There is a crisis in this (leadership) regard in Romania, in the ministry and beyond, with the communist party making the leadership obligatory. The former natural selection of leaders in the different communities was stopped. I have decisive experiences from the past, from more than forty years ago, that in that time every community...a village for example...had its leaders selected in a natural way. Pastors, ministers, priests...for example...were natural leaders, spiritual leaders, selected from a community. The home is (also) in a crisis since communism in our region." (Fossen, 1996, 206A)

As I sought for clarification, I queried Laszlo as to whether a formal educational curriculum could be devised to correct the leadership void. He replied.

"I think the very fact that leadership training was invented, indicates the very crisis of leadership. Now, everything is so abstract." (Fossen, 1996, 207B)

I pressed the leadership question further, raising the issue of mentorship as a possible solution for the apparent leadership crisis. Laszlo's response was without hesitation.

"I would like to point out two things in this regard. On the one hand, the importance of the family, as a community. And on the other hand, the community impressions which, in a society, in our society and in our church society, are decisive. I mean that what is now institutionally organized, the training of children...of people...for different goals, in the past was made by the society; by different communities; by the family itself. So, what is important is the church life; those micro-communities; the community of the parish; the community of young people's activities (youth groups) of which I have plenty of occasions and circumstances (to refer to). My parents had not to teach me in a deliberate way what to do. It came with the spirit of a family; with the spirit of that community. That made you guess what you have to do; in what direction you have to seek your tasks, your vocation in that society. That is very important." (Fossen, 1996, 208D)

I wanted to hear, from Laszlo, what could then be done (if anything) to compensate for the seeming absence or ineffectiveness of heart formation/leadership training communities or micro-communities. His response greatly intrigued me.

"I think that we have to find, not so much institutional means, but (we have) to build up communities; to intervene in the building up of communities, sometimes in indirect ways; not to be ideologized, not to be too much explained, as to what would be the goal of that community. If you help in forming such communities and you give them goals (you give them the spirit of function), and the way or the attitude which the members of these communities have to have towards each other, that makes its own results. It is not too good, the direct way of influencing or training. I think that the community very much makes leaders, instead of the teachers." (Fossen, 1996, 208F)

So as to crystallize what he was saying, I reflected back to Laszlo that heart formation/leadership development is best realized as we effectively influence the formation and development of communities. He quietly recapitulated.

"Yes, I think so. A fertile community makes it easy." (Fossen, 1996, 208G)

At this point, I turned the discussion in a different direction. Nevertheless, the community factor surfaced again in our conversation when I requested of Laszlo to identify any particular events which may have contributed to his heart formation. In response, he painted two clear pictures of community.

"We had a very good community in our courtyard. There were about 60 families...Romanians, Hungarians, Jews, Germans...and we lived in a micro-community of friendship; of solidarity with the children. All of the children knew the language of each other. Hungarians spoke Romanian and Romanians spoke Hungarian. In that time there was no problem belonging to any religion in that area. We had an organized community. So I can tell you, for example, that there is a well-known novel in Hungarian; an historical story about how Turks were coming against **Agar**, the fortress of **Agar**, and how the people of that fortress heroically defended the fortress. That novel, for example, was acted for years, time after time, in that courtyard. We had our ranks. Everybody got names as to who was the captain of the fortress and who were the Turks. For example, those who did not behave well, were put to be Turks. But the Turks could become Christians as well. They became Christians if they received a ransom, according to their attitude and to their behaviour. It was interesting that we could do it for years; to act the novel. Or, at other times in the courtyard, we organized a whole theatre. Our comrade elder children (14,15,16 year old children) were made the scenery of the theatre. They chose a piece of theatre and we acted it. We gathered the chairs from every family. We made the scene. We gathered money. We put numbers on the chairs. It was

organized as a theatre. And we invited all of the courtyard; all of the people of the courtyard; the parents. So, this was a very important impression from my childhood.

(Furthermore) We spent all of the summers in the villages. In the villages, we worked together with the children. I did all of the work of the peasants in the villages. I was integrated into the village. I even received a diploma from the leadership of the village for being very active; from the land-works in the villages. Everywhere, even in the non-sacred/lay-life of the villages; both with regards to the lay and with regards to the church, we were very active. We were integrated. We were integrated into such communities. We were being educated/trained for life by these communities." (Fossen, 1996, 211Q)

There can be no doubt that, for Laszlo, community plays an indispensable role in heart formation and leadership development. At first glance, one might assume that this is a logical perspective coming from one raised in a communist world, where all is done for the good of the state; the mega-community. However, Laszlo's experience of (totalitarian) communism seemed to contradict the constructive affect of community. When commenting on leadership, in general, (as pointed out earlier) he stated that:

"...the former natural selection of leaders in the different communities was stopped (in Romania)...The home is in crisis since communism in our region." (Fossen 1996, 106A)

When I inquired of Laszlo regarding his own dominant heart characteristics, he talked about love. In that discussion, he pointed out that:

"...communism did not speak about love at all. Love was a modest feeling which was to be shaped later. Communism tried to destroy (the) love." (Fossen, 1996, 213T)

While Laszlo does not see community as being synonymous with communism; neither does he regard the other end of the philosophical spectrum as offering community a brighter scenario. He comments on the cost incurred when rugged individualism becomes the ruling ethic.

"The concept of 'the rights of the individual' has always sounded somewhat strange to me. Individualism is a kind of alienation; and in many parts of the world, community has been lost as individuality has thrived." (Tokes, 1990, 33)

Certainly, for Laszlo, community is an essential part in what makes up a curriculum of the heart. The question which begs, of course, has to do with what comprises his understanding of community. I, inadvertently, gained a sense of this in a discussion I had with him regarding what motivated his heart. He replied:

"the love for those with whom I am living, with whom I am coming in contact with, that is absolutely clear. And the kind of love manifested in community, that is very important. I think that every interpersonal relation wins a new quality in a community. So, you look at the people as a whole; you look at people in their circumstances. In the Body of Christ, for example, to grasp it concretely, (fixation upon) the individual is very much unChristian, and very much harmful for our individual life. Individualism and Communism would be poles, the two extremities of our life. In the community vision of Christianity, I find the person estimated on his value/appreciated on his value and the community, together with the individual, in its own value. I think that our vision of faith puts, in its adequate place, both the individual and the community. The balance, the inter-relation of the two, was changed; was off-set; was worsened in our days. And I think that we have to find the good relation between the two." (Fossen, 1996, 210M)

If I paraphrase Laszlo's concept of community as being a place where people very much care for each other, it becomes increasingly obvious how he became such a caring/transformational leader. He was nurtured in such a caring environment. His heart was shaped in various communities of care, where the individual mattered, but not at the expense of others. In fact, individual well-being was contingent upon the well-being of others. Laszlo identified this caring factor in other terms. When I inquired of him which quality of heart he would identify as his strongest heart characteristic, he quickly replied:

"I can point out uniquely that love which was implanted in our hearts; that love for everybody, for every creation of our God. That was so indirectly and so naturally implanted in us, that as children, you hardly became aware of this education. It was that very spirit in which you lived. That was the general atmosphere in the family, in the church in Transylvania, in the school; that love." (Fossen, 1996, 213T)

Heart characteristics, for Laszlo, seemed to emerge more from the "mists" of community, than from the "metal" of established institutions. That is not to nullify the necessity of the institution, but to see it as an "arena" to foster community. Whether that "arena" looks like the family, the church, the courtyard (neighbourhood), or the school, it is only as effective in contributing to a curriculum of the heart, as it enhances relationship within the context of community. This perspective was ratified by Laszlo as I investigated with him the role of formal education in terms of his heart education. He described his primary education, his secondary education, and his post-secondary theological education as "happening" in former Christian schools which had been "taken over" by the state. Clearly, the official curriculum was under the jurisdiction of the communist regime and the teachers were being progressively replaced with communist sympathizers. This was the case even in the ancient Protestant theological institute which he attended in Cluj.

"...the securitate and the state penetrated, very much and very unblessingly, the life of the education, even the life of theology, because there were even pro-communist professors." (Fossen, 1996, 211R)

Nevertheless, Laszlo spoke of the "tradition" of those schools remaining.

"...after formalization it (the primary school) became a state school, but a tradition of the Christian school remained..."

"...it (the secondary school) was a state school but it preserved the traditional community way of education..."

"...in spite of the presence of the state and the atheist ideology and the securitate (in the theological institute) decisive was the tradition which could not be destroyed in 50 years. (Fossen, 1996, 212R)

Heart-building community had emerged in the institution, in spite of the institution or along side of the institution. It served to preserve the Christian heritage and the Hungarian tradition; the way things had been done for centuries. At the theological institute, that community surfaced as a small group of independent thinkers and somewhat radical students who, along with some university students from the local (Cluj) university, formed *"a free association, independent from the official, government-controlled student body."* (Corley & Eibner, 1990, 69) Laszlo was part of this group, this dangerous yet invigorating community, which was led by his close friend and political mentor, Janos Molnar. It served not so much as a caring/support group, as had the communities of his childhood. Instead it functioned to rattle the shackles of conventionality and release the passions of truth.

"He (Laszlo) felt really free for the first time in his life in the company of Molnar's circle. His mind was stimulated. He felt at home in this close-knit community, which did not respect the taboos of the Communist regime." (Corley & Eibner, 1990, 70)

The truth passions of the heart (as all legitimate passions of the heart) which generated from this community were not fickle; were not mere reflections of idealism. They fomented very carefully thought-through strategies for change; strategies which members of that tiny community deliberately implemented in subsequent post-seminary church pastorates throughout the region. (Corley & Eibner, 1990, 80-139) (Tokes, 1990, 46-81) Somehow the heart characteristics of care and truth which found enhancement in this small community, birthed the heart characteristic of courage.

"Laszlo became one of the most committed and daring members of the Molnar circle, drawing up plans for a dangerous counterespionage operation within the Securitate...Laszlo and his fellow conspirators for renewal concocted a carefully thought-out plan...They were attempting to rebuild a vigorous, independent church from the grass roots up." (Corley & Eibner, 1990, 78-79)

It seems somewhat ironic that the various heart characteristics could emerge within Laszlo in the face of very difficult circumstances; that true community could ever happen with the context of deprivation. What seems even more apparent, however, is that community existed not only in spite of such conditions, but also (to some extent at least) because of such conditions. Laszlo alluded to this as he continued to dialogue about love.

"Communism tried to destroy the love, the solidarity, (and) the affection between people. And in resistance to this attempt of communism, this love became stronger, because when your love is in danger, you have to put up more resistance to defend it.(Fossen, 1996, 213T)

Clearly, Laszlo's heart was formed in the midst of poor economic conditions, under oppressive political authority, and as part of a discriminated minority. All of this seemed to give to him a sensitivity to the plight of others. Perhaps his attractiveness to the common people or the "little people" had to do with the fact that he understood them that, in so many ways, he was one of them. The reality of his minority status may have contributed to this empathic relationship more than anything else. Laszlo is, still, forever reminded of this reality.

"One of our Hungarian poets has written: 'Though he be a thief, he is still Hungarian, he is still one of your own'." (Tokes, 1990, 33)

In a published article entitled "*What's Behind A Statement*", (1993) Tokes defends a statement he had made at one of the press conferences of the Washington-based National Press Club. That statement was:

"In a subtle, bloodless way, an undeniable ethnic cleansing had been taking place in Romania for over seventy years." (Tokes, 1993, 1)

There can be no doubt that Tokes regards himself (along with two million other Hungarian Romanians) to be, not only part of a statistical minority, but also part of discriminated minority. This sentiment surfaced strongly in a recent lecture (November 9, 1995) presented by Tokes (at the University of Alberta, International Centre) entitled

Ethnic Hungarians in Romania: The Perseverance of a Minority Group Leads Toward The Transformation of a Nation.

Tokes, in fact, has become a spokesperson of this Hungarian minority in Romania. Immediately following the Romanian Revolution of 1989, Tokes was appointed to the Council of the National Salvation Front, which eventually became the seedbed of the new, albeit still Communist, government of Romania. Even though this appointment was politically motivated and therefore short-lived, it pointed to the popular influence which Tokes carried. Though he carries no political office, Tokes' influence has not subsided. He still speaks on behalf of the Hungarian minority in Romania to the highest levels of national

and international governments. As recent as October 31, 1995 Tokes penned a letter airing his concerns, regarding the Hungarian-Romanian situation to Mr. I. Illiescu, the President of Romania, and to Mr. A. Goncz, the President of the Republic of Hungary (Instark@freenet.edmonton.ab.ca, November/21/1995).

The implication of his minority status towards Laszlo's own personal heart development was something which he addressed as we talked about one of his primary heart characteristics.

"the very circumstances of being a minority make you appreciate much more the Christian virtues and love, first of all. (Fossen, 1996, 213T)

In pressing this thought a bit further, I pointed out that Mother Teresa, a leader of heart, also grew up in minority status, as a Serb from Albania. In response, Laszlo replied:

In an abstract way, we can conceive all of the faithful believers of God, from the Bible, as a minority, because they are all of the time, a minority. (Fossen, 1996, 213U)

There seems to be an inescapable link between heart formation and what may be called the deprivation factor. Having been so personally impacted by the heart characteristics which emerged from true community, amidst difficult circumstances, Laszlo seemed veritably compelled to exercise such characteristics when the mantle of leadership fell on him. The reality of this compulsion emerged when I discussed with him the matter of "calling", as a leader with heart.

"My calling consists in a state of spirit wherein I felt all of the time to be provoked by the very situation in which my people are living; the situation of the believers at church, of my friends at school. So, all the time, in any circumstances, I was provoked to take an attitude towards what is existing. And, of course, this attitude was directed by my faith, by my mentality, by my conception of faith, and so on. So, what I believed and what I was told to believe, the Word of God, came into direct, everyday contact with the reality and that gave me an impasse to do what I do." (Fossen, 1996, 209K)

The rest is history. In spite of everything which seemed to go against the possibility of any Romanian being able to make a difference within an oppressive, totalitarian, Communist power system, one poor Christian pastor from a discriminated minority did. The time was right, for sure. The world was certainly ripe for change. And this particular young man was ready. The reason why points directly to what was moving him, within. He had the heart for it!!

LASZLO TOKES: Reflections on the Heart

It was a typical cold and windy November afternoon in Edmonton. We waited at the University of Alberta International Centre for the arrival of the guest lecturer from Romania. His flight had been delayed but, we were assured, he was on his way directly from the airport to meet with us. This wait only served to heighten anticipation. Among the 100 or so tea-sipping congregants packed into the tiny lecture space, there was an air of nervous excitement. I shared in that emotion, even though I was more nervous than excited. Having never met this person of renown, I was to be introduced to him personally, with the hope that he would agree to a private interview with me.

Suddenly, all attention shifted to the entrance at the front of the international centre. With a surprisingly small entourage of two others, Laszlo Tokes had arrived. As he looked about, removing his heavy overcoat, the host and the master of ceremonies moved to greet him. I followed suit, a bit apprehensive as the appropriateness of meeting him so immediately. But the host insisted, informing Tokes that I would later be meeting with him in private.

"I know nothing about this", Tokes protested quietly as he was whisked away to prepare for the lecture.

My heart sank. I felt terrible, partly because an opportunity seemed to be slipping away, but mostly because I felt rather intrusive upon this stranger of renown. The host tried to assure me, but looked a bit stressed. The lecture was about to begin. My heart pounded within me as I hurried to my place. Laszlo Tokes was hurriedly introduced. The applause was warm. Then the room fell silent as Tokes began to speak.

"Please forgive me", he said, "but what am I to speak about?"

The master of ceremonies faltered, as she embarrassingly reiterated the advertised topic. Clearly there had been a break-down in communication. Somehow that made me feel a little better. Perhaps my planned meeting had fallen victim to the same confusion. Perhaps Tokes was not simply passing me off as insignificant.

Tokes, seemingly quite unshaken by the mix-up, shared a prepared lecture on a different but related topic. I listened carefully, taking copious notes, but I was more interested in observing this man in action. I imagined myself in his "shoes" at that time, wondering what he was thinking and how he was feeling. He spoke quietly but seriously. Even though he primarily read his presentation, a deep intensity enveloped what he was saying. He was not what one would describe as charismatic, somehow sweeping his audience away with energy and emotion. But there was something very passionate about how he looked at us and spoke to us. This became particularly evident during a question and answer period, following his lecture. His responses were overwhelmingly personal.

One young woman was very abrasive regarding Tokes' strong Hungarian ethnicity and became increasingly hostile in her rather lengthy diatribe. Her relentless criticism of Tokes created negative feedback towards her from others in the room and she was becoming

progressively alienated. Tokes, though very forthright in responding to her comments was also very astute in trying to assess the basis of her reproach. He kept probing her questions in search of what lay behind them. In a public fashion, he was careful to maintain her voice. After the lecture, much to the frustration of others, he spent a considerable amount of time in discussion with her. Tokes proved, that afternoon, to be a man of heart. He could have handled a very uncomfortable lecture situation by coming across as being very cerebral, or very busy, or very notable, or very charming. He opted by being very honest and very caring (which, of course, are inseparably connected) to the overall group as well as to the individual. I believe that his intensity, his strength of character, derived from responding as such. In this less than idyllic lecture situation, we caught a glimpse of his heart.

That evening Tokes was to offer a public address in a large, cathedral-like church building in downtown Edmonton. I arrived early in order to find a parking space and to set up my recording equipment. To my surprise, the church was veritably empty. By the time Tokes was introduced, a group of about 150 were scattered throughout the facility. It was one of those self-conscious occasions when I could feel the embarrassment of the host who tried, in vain, to conceal his disappointment. As I settled into my front-row perch, I was curious to observe how Tokes would operate. How would this world-class leader who had sat with presidents and other dignitaries from all over the globe, who had frequently spoken to crowds numbering in the thousands, who knew what it meant to be the focus of the world media, handle this opportunity to speak to a handful of "ordinary" people residing on the northern fringe of this hemisphere?

Essentially, Tokes took this occasion very seriously. After offering warm and official greetings to all, he proceeded to share his prepared lecture. It was not long before I forgot about the meagre attendance, as I became absorbed in Tokes' passion for what he was saying. This passion did not come through in his emotion, but in his purpose and his sincerity. Certainly, Tokes could have come across annoyed or condescending. He could have been cynical or casual, even humorous, in order to somehow prove himself to be above the embarrassment. But he did not. He spoke, in his address and in the dialogue which followed, with dignity. He spoke politely but honestly, even critically. At times his words, though not cruel, cut like a sharp knife instilling a particular silence, but also establishing a particular trust. In all I felt respected. I felt important. I felt a certain kinship. I am confident that those feelings prevailed, overall.

As I consider how Tokes managed to engender that atmosphere, how he convinced us of his sincerity, I cannot put my finger on any particular approach to oratory. Neither can I say that we were captured by the strength of his content which, though strong and insightful, was not particularly profound. I am convinced that the reason we felt respected by Tokes was because we were. How he related to us derived out of who he was inside. It was a reflection of his heart.

On the day which followed, I discovered that same heart as I met with Tokes personally. My initial anxiety over that opportunity for dialogue, quickly dissipated in Tokes' obvious

interest in what I was doing. Throughout our discussion, he did not seem distracted or preoccupied by other responsibilities. Neither did he treat the occasion as a "break" in his obviously full agenda. He put his energies into that time and even stretched the time well beyond the allotted schedule. Never once did I feel rushed by this man. Though I was a stranger to him, I did not feel like one. While Tokes was being whisked away to yet another event, I slipped into my car, put my head down, and wept. I felt as if I had been with a friend, even a brother. I had met a leader with heart!

It is this "heart" which was the focus of investigation in my case study surrounding Laszlo Tokes. In reflection upon the formative dynamics of his heart (and life), it became increasingly clear to me that several dominating factors emerged.

Coaching

First, and not surprisingly, there can be no escaping the importance of effective coaching. Tokes was significantly influenced by particular individuals who, for one reason or another, had the capacity to "get to his heart". These coaches seemed to move Laszlo towards practicality in life; to escape the pleasant and important, but limiting practises of wishing, dreaming, dwelling on piety which never touches reality; to progress on to matters of the will. Prime among the coaching individuals who so affected his heart were members of his family, specifically his parents and grandparents. My initial response was to veritably shrug and say, of course. But then I wondered "why"? Why is it, exactly, that these individuals were such prime movers of his heart?

Perhaps it is ordained that way; that, in the cosmic order of "things", God established family members as heart formation specialists. Perhaps it is a function of heredity; that those who have the capacity to reach into matters of the heart are those who intuitively understand a particular heart because of some genetic predisposition to do so. Perhaps it is purely a matter of time and timing. Certainly family and, in many cultures still (such as the rural Romanian/Hungarian culture of today), extended family have the greatest amount of time to affect all aspects of a person's development, including the formation of the heart. Combine that quantitative actuality with the qualitative observation that family typically influences an individual at times of greatest pliability, and the family time/timing consideration becomes a strong contender regarding heart impact. Of course, as with other areas of personal development, the nature/nurture debate can prove distracting. It seems destined to go around and around. While the "why" question inevitably invites all angles of this debate, it does serve to surface appreciation for the strategic effectiveness of family coaching, in general.

But why was Tokes' family coaching so effective, in particular? How was it that his family system spawned productive heart mentors where so many families did not (and do not)? What was it about his parents and grandparents which could so influence Tokes' heart even within a communist environment, an environment which was (and is) typically antagonistic towards, or at least unsupportive of, any family operations?

The answer may exist, at least partly, in the possibility that Tokes' parents/grandparents were naturally effective in terms of coaching heart matters; that they simply "had it in them" to deal well with matters of the heart. Whether or not that was the case is difficult to assess without some careful comparative analysis of other families in similar circumstances. What is certain, however, is that Tokes' immediate family members (and, therefore, Laszlo Tokes himself) had room for matters of the heart. Within their world view, the heart held a place of importance, even priority. As practising Christians, they philosophically embraced the heart and its relevance to life while the Communists, among whom they lived, theoretically denied or at least minimized the need to deal with the heart. Tokes addressed this contrast when I asked him directly about the Communist perspective of the heart.

'Yes...first of all...they have not such notions as love...of feelings. And, on the second, they have a disdain of all of the values which belonged to the past. So that was a full and blind, instinctive revolt against all that belonged to the past...to the tradition...to Christianity. They had the fixed idea to put away all that was. That was the denial of all of the past and the roots...I cannot understand the motivation.'
(Fossen, 1996, 213V)

I do not want to make too much of Christian vs. Communist distinctions pertaining to the practise of "making room" for the heart. The degree of openness or resistance to matters of the heart may be influenced by, but certainly cannot be predicated upon ideological grounds.⁷ The increasingly blurred nature of ideological distinctions exacerbates any tendency to generalize along such lines. However, because of the rather elusive nature of the heart, unless a particular ideology (such as Christianity) actually encourages attention to matters of the heart the tendency seems, more or less, to drift along a continuum of openness to the heart. Other factors, it appears, would have to come into play so as to incite conscious decision-making pertaining to the heart; so as to make room for the heart.

The "why" question inevitably leads to the "what" question. As those who had room for matters of the heart, there were specific things that Tokes' family members, and other mentors, actually did to be effective coaches of his heart. One thing, for sure, was that they were available.

⁷ Capitalism, for example, does not seem to have any greater propensity towards the heart than does Communism, its antecedent. It is conceivable that the average Capitalist home coach (however he/she may be construed) is as disconnected with heart concerns as the average Communist home coach. I suggested this, in my on-going discussion with Tokes, when I observed that Capitalism (like Communism) seems to deny the need for feelings. Tokes responded thoughtfully.

'Very interesting, the reductionism of the past...the roots...the sources...is to be experienced on both sides, in explicit or in implicit ways.' (Fossen, 1996, 213W)

At both ideological extremes, it seems that the notion of "distraction" from matters of the heart is the factor which seems to prevail.

Availability, though a relative consideration, cannot be taken for granted. Matters of the heart are neither schedulable nor predictable. There is no telling when a teachable moment may arise for the heart. Therefore, the impact of the availability factor is contingent upon the constancy of such availability.

For Tokes, constancy was provided by his mother. She was consistently "there" for him. Other coaches, including his father, his grandparents, and extra-familial mentors (Pastor Janos Herman and other elders in the villages, as well as Janos Molnar and other peers) functioned to build upon what his mother established. They formed what, quite inadvertently, became a kind of coaching network. As the constant, Tokes' mother became the basis by which all other coaching was measured. Although very important, other coaches functioned in a supplementary fashion (affecting the heart in ways similar to what other coaching), a complimentary fashion (affecting the heart in ways different from other coaching), and/or a substitutionary fashion (filling in the gaps that other coaching had missed).

In addition to availability (and the constancy which it made possible) those who functioned within Tokes' coaching network also provided accessibility; specifically, heart accessibility. Naturally, availability would be meaningless for heart formation without such accessibility. Again, it was his mother who Tokes identified as most accessible to matters of the heart. He described her as being (more) *communicative* (than his father) and, in general, *very open*. (Fossen 1996, 211P) As she and the other coaches, in varying degrees, opened up the windows of their hearts to Tokes, they provided blueprints to heart formation while mirroring the condition of his own heart.

Needless to say, those coaches who were available and accessible to Tokes, in the nurturing of his heart, were those who he regarded as admirable; as examples to look to and pay attention to. It was not as if those coaches possessed a particular commodity of which Tokes could avail himself. Rather, he regarded them as people he could follow. They represented relationships he could trust.

This admirability, again, highlights the inescapable reality that the heart cannot function, much less mature, in a relational vacuum. Whether the heart is yearning, cowering, reeling, straining, relaxing, healing, or stretching it can only be "unlocked" within the context of relationship. This relational dimension of the heart points to the fact that heart coaching, while essential, cannot be contrived. It suggests that the real heart coach is, ultimately, someone to whom the heart is drawn; someone who engenders respect within the one whose heart is in formation; someone who becomes, for lack of a clearer picture, a hero of the heart. Such heart coaching cannot be programmed. It is best not arranged. It is best left to emerge out of community.

Community

It is futile to deny the importance that "community" played upon Laszlo's heart. So intimately connected with coaching, it seemed ~~that~~ community served to lend itself to the process of synthesizing what was going on in his life; specifically, it seemed to provide a conducive environment for such synthesizing.

It is curious that the basis for both community and communism is found in the same root word *commune* which literally means to share (*mune*) together (*com*). The sharing implied in *commune* carries a sense of intimacy about it and is typically understood to refer to intimate sharing. The relevance that "*commun*"ity has to matters of the heart is, therefore, inescapable. Based on definition, alone, it becomes apparent that the heart (in as much as it can be connected with matters of intimacy) is active whenever and wherever true community is happening. The question which begs has to do with the nature of true community.

It is not surprising that Tokes, having been raised in a communist world, would have so much to say about community. What is, perhaps, surprising is how he viewed communism, as a veritable enemy of the heart; as a system which discouraged and worked to shut down intimate sharing. Clearly, the communism of Tokes' experience was not communistic in the true sense of the word. It had become, rather, a political system more akin to totalitarianism; to total control. In as much as true community encouraged and enhanced intimacy, affecting matters of the heart, it served to foment individual development or growth, which implied inevitable change, which became a threat to the system, as control slipped through the hands of the state.

The ironic contrast between community and communism points out that true community, as it fosters the operation of the heart, must have a "freeing" quality about. Anything which stands in the way of intimate sharing ultimately serves to diminish and/or shut down community and to curtail heart formation.

In consideration of what ultimately affects intimate sharing, the notion of trust rises to the surface. On the negative side of trust, the old adage, "*once bitten, twice shy*" makes painful sense. Broken trust or fragile trust mitigates against community. On the positive side, trust is simple, as simple as good friendship. In this simplicity, the idea of community loses its mystery. It is based upon fundamental elements of good relationship; timeless elements such as love and truth.⁸

It makes sense that, if trust is the foundation for community, then community for Tokes would be wherever he could find relationships characterized by caring and honesty. He identified his family as a primary "trust" community, but also pointed to (some aspects of)

⁸ It is worth noting that Jesus Christ, while being identified in the opening chapter of the Gospel of John, is described as being the very embodiment of God, "*full of grace and truth*". (John 1:14)

the church, to certain youth groups, to the group of children he played with in his neighbourhood courtyard, and to the rural villages where he worked among the peasants.

In light of the trust which underlies true community, it is easy to see how the very same kinds of groupings or institutions which provided community for Tokes, could foster relationships of broken trust for others, curtailing the intimacy which they have the capacity to foster and, thereby, veritably imprisoning the heart.⁹ The heart can only grow within the context of relationships which grant the freedom to trust; to experience love and truth.

Tokes was very emphatic in suggesting that heart formation is highly dependent upon effectively building-up community. If this is the case, and if trusting friendship defines the basis of true community, then it only makes sense that a curriculum of the heart must consider measures that could be taken to engender, encourage, enhance, and/or enable trusting friendship.

Crisis

In the Chinese language, the word "crisis" is constructed out of two distinct characters. One character describes danger. The other character denotes opportunity. The idea of crisis, which is typically understood as a "crescendoed" negative event, really embraces the possibility of both the negative and the positive; of danger and of opportunity. This broadened understanding, of course, is pertinent to matters of the heart.

But what, exactly, is the connection between crisis and heart formation? For Tokes, crisis seemed to define parameters. It seemed to outline the extent of true community and to surface natural heart coaches as it almost forced particular trust relationships to develop.¹⁰

⁹ It should be pointed out that various societal groupings or social institutions (whether the family, the church, the neighbourhood, the village, the school, etc.) are, in themselves, neutral commodities as far as community is concerned. For Tokes, the family and the church were clearly dominant "arenas" of true community. However, even the highly institutionalized schools (under the thumb of the state) also managed to "house" significant, albeit highly scrutinized, community for Tokes. In contrast to the caring environments (of the family, for example) where an atmosphere of overall trust prevailed, the predominantly antagonistic efforts of state-operated schools functioned to, more or less, force Tokes to identify trust relationships and to cultivate those relationships to the depth of true community. Heart producing community existed not only in spite of hostile/resistant institutions, but also (to some extent at least) because of such institutions.

¹⁰ The "forced" dimension of crisis is evident in that typical "moment" of crisis wherein some may trust even a veritable stranger for a necessary helping. This phenomenon is even the substance of many popular story-lines (in novels, movies, biographies, etc.) where strangers are circumstantially forced to relate and trust each other.

As such, crisis pushed Tokes to wrestle with the matter of identity; with the "who am I?" question.

For Tokes, the identity question kept reverberating the same answer.

"I am a poor, Hungarian-Romanian Christian living under an antagonistic totalitarian communist regime."

More than anything, that which affected Tokes' identity was his minority status as a Hungarian and as a Christian. The pertinence of this minority status upon his heart development is best understood by what I would call the Hapiru Factor.¹¹

Beyond the identity question, crisis served to crystallize priorities (of the heart) and to motivate Tokes towards such priorities. Crisis seemed to filter out the unnecessary, the less than essential, the periphery considerations of his heart; to keep him in perspective of that which really mattered. As it turned out, people (and more specifically, relationships with people) characterized the priorities which persistently emerged with Tokes.

As I pondered Tokes' people passion I wondered what it was about relationships which had not only survived the crises of his life, but also brought about some sense of meaning in those crises. Relationships certainly do, though not necessarily, provide access to the heart. But relationships are also resilient to crisis. In fact they are often forged, and thereafter flourish, because of crisis.

I think of the classic "*A Tale Of Two Cities*" wherein Sydney Carton, the unexpected hero of the story, initiated and (in a strange way) enjoyed a brief but deeply caring relationship with a young woman while they are both on their way to the guillotine. The crisis of their impending death was their reason for being together and, because of that impending death, their hearts were enriched.

Relationships, seem to have the capacity to evolve; to adapt to a changing (and implicitly crisis) environment and to become unique expressions of the human will; manifestations of the human heart. Of course, it is arguable that crisis can just as easily mitigate against relationships. It would not be difficult to illustrate such a scenario many times over. Perhaps, however, when relationships become casualties of crisis, it is because the heart has been shut out of the deliberations. I would suggest that relationships and the heart are mutually dependent for survival and/or well-being. This, of course, has tremendous

¹¹ The word Hapiru is an ancient semitic word which can be most effectively translated as "nomad" or "wanderer" or "refugee". It is used in the Scriptures to refer to the Hebrew people as those who were without a home, searching for the Promised Land. Interestingly enough, the Hebrew people (classically known as the Jews) still, to this day, struggle to find/have/maintain a home of their own. This Hapiru Factor, which routinely finds its adherents in a minority status, has the capacity to, somehow, create people of the "heart"; people of passion; people who seem to search for identity and in so doing somehow gain a capacity to become greater than the sum of their parts (*sui generis*).

implications for a curriculum of the heart. No such curriculum would be complete without a relational *geist*. This is not to say that heart education insists upon always *being with* other people. In fact, solitude or the absence of (at least human) relationship often serves to strengthen the relational resolve of the heart; to instill an appreciation for otherness; to create a *hunger* or a *thirst* for right relationship (*righteousness*)¹². In this context, an old adage takes on new life.

'Absence makes the heart grow fonder' (Anonymous)

However, no curriculum of the heart can be relationally sterile or deplete. Such a condition only creates a crisis of its own, inevitably stimulating the heart towards relationship.

Country

It may seem like a bit of an anomaly, but the importance of "country" or the "rural" dimension for Tokes cannot be ignored. There can be no doubt that the time spent in rural villages and farms, working alongside peasants (including his grandparents), gleaned from their earthy insights and from their simple comradeship something of the fibre of life, reached into the core of his heart.

The "acid" test as to the significance of "country" came, of course, for Tokes during that most dangerous and frightening time of his life, when the revolution was at its peak and when the darkness of the Ceausescu regime seemed smothering. While Tokes and his wife were on their way to (what seemed) their ultimate demise, it was the consciousness of their rural world which calmed their hearts. When discussing the country factor, Tokes' descriptors consistently turned to reflections of peace.

The word peace, which is most adequately elaborated in the Hebrew concept of *Shalom*, is a word which so commonly denotes the heart's response to the country. Without making it more mystical than it tends to become, I stretched to find the so common connection between "country" and "peace". Perhaps, particularly for those of us wrapped up in the urban reality, "country" enhances our peace, as it alters our pace. It has been said. "*A change is as good as a holiday*". The interruption of the busy, the noisy, the essential, even the routine provides that opportunity for reflection. For those from the rural world, such an interruption (and subsequent opportunity for reflection) may occur in the urban setting. But for the majority of this planet's population, the country holds an increasing opportunity for

¹² The allusion to Jesus' *Sermon On The Mount* (as found in Matthew 5:6) is intentional, here, as *righteousness* can be variably rendered as *obedience*, or *doing what is right*, or *treating others right*, hence the simplified translation of *righteousness* as "*right relationship*".

*Blessed (happy) are those who hunger and thirst after righteousness (right relationship)
For they shall be filled (within...in the heart).*

Jesus

geschalt, as other "normal" distractions dissolve in the overwhelming peace of a world which is good for the heart.

Assuming a pace which leads to peace, it becomes increasingly apparent how the country factor may have impacted Tokes' heart formation. Certainly it could have provided him with quiet opportunities for reflection. Perhaps it fostered an appreciation for simplicity. Maybe it served to trigger the creative thinking side of his being, much like an artist is inspired by the wonders of nature. I am reminded of the story of Dr. Zhivago who, in that cold and deserted country mansion in the dead of the Russian winter, looked at the beauty of the frosted glass and was inspired to take up pen and write.

Whatever is the case, "country" seemed to provide a balm to massage the growing pains of Tokes' heart. As such, it carves out a place in a curriculum of the heart.

Conclusion

What is most interesting to me, as I consider the "larger" observations of this case study (coaching, community, crisis, country) is that they all point to the absolute (though not surprising) necessity of relationship. As already pointed out, it seems imperative that a curriculum of the heart must reckon with and integrally include matters of relationship. One aspect of relationship seem to keep the heart in practice (coaching). Another side of relationship provides the locale for heart processing (community). Still another dimension of relationship serves to challenge the heart. (crisis). A further consideration of relationship is that it offers the heart a measure of perspective (country).

Regardless of how we frame it, this examination of Tokes...a transformational leader...has become a study in relationship.

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CHAPTER THREE

MOTHER TERESA: The Case Of A Transformational Leader

A wealthy businessman from India had printed on little, yellow, business-like cards a simple "formula" which Mother Teresa employs to identify her mission statement.

The fruit of silence is

prayer.

The fruit of prayer is

faith.

The fruit of faith is

love.

The fruit of love is

service.

The fruit of service is

peace.

(Vardey, 1995, XXXVII)

There can be no doubt the Mother Teresa is a leader, for people of all colours, nationalities, and faiths follow in her footsteps, trying to keep up with her pace.

There can be no doubt that Mother Teresa is a leader with heart, for all "reasonable" consideration would have long since mitigated against perseverance amid the on-going desperate circumstances where she breaths.

The heart of Mother Teresa can be characterized by a variety of somewhat loaded, but necessary, descriptors. No-one would debate, for example, that she is a woman of compassion.

"By her care, she was asserting that a spark (of life) was of infinite value, issuing from an infinite Creator. The person, no matter how disfigured, mattered." —
Eileen Egan — Co-worker and author on Mother Teresa's work at the Home for the Dying — (Clucas, 1988, 54)

"Calcutta can be found all over the world if you have eyes to see." — *Mother Teresa — (Clucas, 1988, 75)*

"We must go to those who have no one, to those who suffer from the worst disease of all, the disease of being unwanted, unloved, uncared for." — *Mother Teresa in a message to her co-workers — (Clucas, 1988, 80)*

"To meet her is to feel utterly humble, to sense the power of tenderness and strength of love." — *Indira Gandhi — Prime Minister of India on Mother Teresa* — (Clucas, 1988, 80) — (Doig, 1976, 11)

Her full and colourful life reflects unfaltering commitment.

"What stunned everyone was her energy. She saw the problem, fell to her knees, and prayed for a few seconds and then she was rattling off a list of supplies she needed... We didn't expect a saint to be so efficient." — *Red Cross Official on Mother Teresa's work in Beirut* — (Clucas, 1988, 13)

"Mother Teresa is possessed by a burning desire for a universal presence and action. In this she mirrors St. Paul, who travelled from one place to another... craving to go to the extremities of the world to preach Christ." — *Father Edward Le Joly — Advisor to the missionaries of charity* — (Clucas, 1988, 87)

In spite of her notoriety and popularity, she remains unashamedly humble

"I am myself unworthy of the prize. I do not want it personally. But by this award the Norwegian people have recognized the existence of the poor. It is on their behalf that I have come." — *Mother Teresa on accepting the Nobel Peace Prize* — (Clucas, 1988, 80)

The stands she takes and the initiatives she ventures have always demanded undaunted courage.

"The loneliness of those first days... is unimaginable. For someone long accustomed to life lived with a beloved community, where every day had its preordained pattern, the uncharted day must have been dizzying. In addition, the conviction of being strange and unique must have been painful in the extreme." — *Eileen Egan — Co-worker and American author, on Mother Teresa's departure from Loretto* — (Clucas, 1988, 39)

She resists the notion of obligation or duty, viewing each opportunity to serve as a privilege; as an occasion for joy.

"The poor deserve not only service and dedication, but also the joy that belongs to human love." — *Mother Teresa* — (Clucas, 1988, 53)

Mother Teresa's heart is a heart of faith, of trust in a personal God who impacts life through the human dimension; through the likes of one little Albanian woman from Serbia who lives in India and makes a difference in the world.

"Tell them that we are not here for the work, we are here for Jesus. All we do is for Him. We are first of all religious; we are not social workers, not teachers, not nurses or doctors, we are religious Sisters. We serve Jesus in the poor. We nurse Him, feed Him, clothe Him, visit Him, comfort Him, visit Him, comfort Him in the poor, the abandoned, the sick, the orphans, the dying. But all we do, or prayer, or work, our suffering is for Jesus. Our life has no other reason or motivation. This is a point many people do not understand. I serve Jesus twenty-four hours a day, whatever I do is for Him. And He gives me strength. I love Him in the poor and the poor in Him. But always the Lord comes first." — *Mother Teresa to her friend and coworker E. Le Joly* — (E. Le Joly. 1977. 12)

"Mother (Teresa) trained her young sisters by word and example, as Jesus had done with His apostles at the Last Supper. She told them how they were to treat the poorest of the poor, in whom they were to see Jesus, their Lord and master." — *Edward Le Joly* — *Belgian Jesuit priest and spiritual adviser to the Missionaries of Charity* — (Clucas, 1988, 53)

There can be no doubt that Mother Teresa is a leader with heart. The question which "begs" is

"Where did such a 'heart' come from?"

If it is assumed that everyone possesses such a heart, albeit often latently, the question which still remains is,

"How was such a heart 'cultivated' or 'educated'?"

"What happened in Mother Teresa's life which so 'shaped' her heart?"

Certainly, the most logical point of entry into such an investigation would be the home, with Mother Teresa's family of origin. "A chart hanging on a wall of the parlour of the mother house (in Calcutta) says,

Agnes Bojaxhiu
Daughter of Nicholas and Rosa
Younger sister to Agatha and Lazarus
Born on August 26, 1910 at Skopje
Baptized on August 27, 1910"
(Le Joly, 1983, 155)

Mother Teresa, of course, had another name, which points us to another life. From 1910 to 1928 (when she became Sister Mary Teresa of the Child Jesus) Mother Teresa was called Agnes (Ganxhe Agnes Bojaxhiu) by her parents (Nicholas or Kole and Rosa or Drana), her brother (Lazar), her sister (Aga), and the community of hill people in Skopje, Serbia (part of

the former Yugoslavia). Then, as now, the political environment of the Balkans was in foment. That instability touched Agnes' life directly.

"Agnes Bojaxhiu was born into a world teetering on the brink of war and she spent her childhood in its shadow. The year 1910 (of her birth) witnessed the first Albanian Rising. Two years later the first Balkan War broke out. In 1914 Europe was thrown into the turmoil of the Great War, one of the causes of which was the unrest in the Balkan States... Within Serbia and neighbouring Albania there was internal fighting, and when Albania achieved independence in 1912 Serbia resented losing its hopes of a coastline... The lives of the Bojaxhius, whose roots were in both countries, reflected the times. Agnes' father, Kole, was a successful merchant with political interests who sympathized with the Albanian patriots and gave them financial support and hospitality. (Porter, 1986, 3-4)

Agnes was born and raised in minority status, as an Albanian in Serbia and as a Catholic amidst Eastern Orthodoxy (Porter, 1986, 18). This reality accentuated the centrality of family in her up-bringing. In particular, the connection between her life's calling and the role that her parents played is inescapable.

Her father was a man of passion, a leader in the home, in the community, and in the church. In the home he was a rather patriarchal figure, who worked hard for the family and expected hard work from the family. His successful business ventures, which often kept him away from home, did not obscure his heart for his home.

"Kole Bojaxhiu seems to have been a mixture of jollity and severity. On the one hand, the children could often lie in bed listening to the laughter and song when he was entertaining the patriots; but he was also, according to Lazar (Agnes' older brother) a severe disciplinarian who had high expectations of his children... He took a keen interest in their education. His friends and neighbours considered him a man of very progressive ideas — to educate two daughters as well as a son was an achievement in those difficult times... Agnes and Lazar loved their father but seemed to have stood in awe of him, while Aga had a special place in his affection. He strove to teach all his children habits of discipline, urging them: 'Never forget whose children you are.' (Porter, 1986, 7)

The respect which Agnes' father engendered at home, was echoed in the community.

"Kole had become part of Skopje's civic and cultural life. He had been (largely) responsible for the building of its first theatre. And he had been a man of wide interests and many charities... He had been the only Catholic councillor (on the city council)". (Porter, 1986, 9)

The charity which so characterized Agnes' father was also regularly extended to the church.

"The priests and dignitaries of the church were frequent visitors, and Kole contributed generously to Christian work in the parish... Though he was constantly travelling and was not always at home, his family knew that he was a committed Christian and that the Church was very close to his heart." (Porter, 1986, 8)

Agnes witnessed, in her father, a Christianity which is defined by its giving. Not only did she observe his consistent contribution to the public domain, but also his quiet compassion to the needs of the individual. He normalized the practicality of the Christianity which he modelled.

"Kole Bojaxhiu was a generous man, who distributed food and money to many people without drawing attention to the fact; and his son often received parcels of money, clothes and food together with instructions that they were to be given to the poor. His door was always open to those who needed food, shelter, and care. Kole was especially fond of an old woman who was regularly welcomed into the Bojaxhiu home for her meals. 'Welcome her lovingly' he commanded his children. He taught his family as strictly about the need for generosity and compassion as he did about the need to work hard at school. He often admonished Agnes, while she was very young. 'My daughter, never take a morsel of food that you are not prepared to share with others'". (Porter, 1986, 8)

As large as Agnes' father figured in the formation of her heart, his influence was curtailed by his early death. Agnes was only eight years old (her brother was ten and her sister was fifteen) when the sole responsibility for supporting and parenting the family fell onto the shoulders of Agnes' mother. The kind of woman who could "mother" a Mother Teresa, while maintaining a widow's home is a woman to be given special consideration.

Things were not easy for Drana Bojaxhiu and her three children, following Kole's death. Adjustments became the order of the day. The relatively affluent lifestyle which the family had enjoyed and shared was transformed by necessary measures of austerity, as life was plunged into the realities of single-parent poverty. The mother at home became the working mother at home, as Drana

"took up sewing and embroidery, making fine clothes, wedding dresses, and costumes for wearing at feasts and festivals." (Porter, 1986, 11)

Gala celebrations in the home, of course, were curtailed along with the diminishing civic and political notoriety. Life, in general, resonated to a heavier beat. (Porter, 1986, 11)

Nevertheless, some things did not change. In fact certain values and priorities, already posited, seemed to intensify in the face of want. The importance of the children and their education never faltered. Personal piety and active participation in the Church remained

unquestionably central in terms of daily life. While the nature of charity, necessarily, had to change, the giving reputation of the Bojaxhiu home only seemed to grow.

"Now, though poorer, her (Drana's) home was still famous for the important things: kindness, gentleness, generosity, and compassion towards the poor." (Porter, 1986, 11)

According to Drana, Christianity only became real in being practically responsive to the needs of others. As Mother Teresa recalls:

"Many of the poor in and around Skopje knew our house, and none left it empty-handed. We had guests at table every day. At first I used to ask, 'Who are they?', and Mother would answer: 'Some are relatives, but all of them are our people.' When I was older, I realized that the strangers were poor people who had nothing and whom my mother was feeding." (Porter, 1986, 13)

The intimate connections between Drana's example in the home and Agnes' subsequent heart for others is inescapable.

"Once a week, often accompanied by Agnes, Drana visited an elderly woman who had been abandoned by her son. She brought food and cleaned the house. Another woman who received regular visits from Drana was a widow whose health was failing and who was struggling to bring up six children. When Drana was not able to visit her, she sent Agnes, and when the widow died the children were welcomed into the Bojaxhiu home as part of the family." (Porter, 1986, 14)

Agnes also caught, from Drana, the notion that "how to give" is as important as "what to give".

"When you do good, do it unobtrusively, as if you were tossing a pebble into the sea." (Porter, 1986, 13)

Drana taught Agnes (and her sibling) well. In solidarity with her, even deceased, husband Drana's parental influence upon the heart of Mother Teresa holds the place of prime mentor. It was through her parents that Agnes discovered faith; the abdication of absolute independence; the necessity of reaching beyond self & of leaning on God. Prayer, in her family, became the consistent reflection of such faith. Prayer, in her ministry, remains foundational to everything Mother Teresa does to this day. She commented on this phenomenon in Zagreb in 1970.

"I remember my mother, my father and the rest of us praying together each evening...It is God's greatest gift to the family. It maintains family unity. The family that does not pray together does not stay together. So — go back to family prayer, and keep to it. Through prayer you will find out what God wants you to

do...This is the community's greatest treasure, and we derive our strength from it."
(Porter, 1986, 97-98)

As already indicated, it was through her parents that Agnes' faith met reality and found purpose. They lived out their love for God in a commitment to love others. Agnes discovered, in these two people of heart, the natural out-cropping of prayer and the guiding principle which has motivated all that she, and those working with her, have done around the world.

"It is a fascinating juxtaposition. The Missionaries of Charity seek out menial tasks. They tend the wounds of the filthy, clean the bodies of the foul, caress the unloved; a more down-to-earth, prosaic calling could hardly be imagined. Yet they do it as if it were Christ himself that lay before them. Their entire day's work is suffused by a luminous mysticism which irradiates the dirty and the commonplace." (Porter, 1986, 99-100)

Agnes saw this pragmatic pietism, first, at home; in the context of the family. It is, therefore, hardly surprising that "family" has been a persistent theme in the context of Mother Teresa's life and work. However, her notion of family goes beyond the sentimentality of her fond upbringing. It even transcends her deep concern for the status of family life and family values as they surface on such issues as abortion and family morality. For Mother Teresa, family (as with the individual) is not intended to become an end in and of itself. As a primary community it is designed as a means to an end; an agent of love; a way by which God's will can be realized globally. In this, the idea of "family" can (and must) extend beyond the nuclear family. In this is her insistence that...

"the Missionaries of Charity are a family — a family which includes the Sisters, the Brothers, the Contemplatives, the Sick and Suffering Co-workers, and Co-workers throughout the world." (Porter, 1986, 98-99)

Considering Mother Teresa's lifelong commitment to the Church, it would be safe to assume that there were those in that community who may have had some significant influence upon the heart of Agnes. As a prominent Catholic family, in a region where Catholicism was a struggling religious minority, the Bojaxhiu family became accustomed to having close relationships with the local clergy and official Catholic church leaders. This served to intensify the family's already active involvement in the church. At age 12, for example, Agnes was serving as a priest's interpreter in catechism classes. (Porter, 1986, 20-22) It was at this time that her heart was stirred by what can only be described as a call from God.

"Mother Teresa herself has said that her first desire to belong completely to God came to her when she was twelve years old. 'For six years I thought and prayed about it...Sometimes I doubted that I had a vocation at all...But in the end I had the assurance that God really was calling me'." (Porter, 1986, 25)

A curriculum of the heart was in process. Agnes' active participation in the Christian community positioned her, at age 14, to be deeply affected by the popular leadership of one particularly influential priest. Fr. Franjo Jambrekovich, who invested greatly in the young people of Skopje (Agnes' home city), was also passionately enthusiastic for foreign missions.

"The church became a focal point for the spiritual and cultural life of Skopje youth, and in Jambrekovich's work the small local Catholic community found new direction...He gave sermons and talks to young people about the work of the mission field and the great need for work among the poor and the lepers." (Porter, 1986, 20-22)

Jambrekovich's passion for missions was reflective of an overall missions emphasis in the Roman Catholic Church, incited by the leadership of three successive Popes (from 1915-1960). Christian magazines and visiting missionaries contributed to Agnes' perspective of what was happening in missions, whetting the appetites of her soul; stimulating her innermost being. Eventually, Agnes found it necessary to examine the accelerating motivations of her heart. As she sought out guidance to test her call, major contributors to her heart began to crystallize. (Porter, 1986, 25-26)

First, Agnes turned to her home, to consult her primary mentor. Her mother did not minimize Agnes' inclinations but encouraged her to keep her will in perspective, by balancing her emotion with her reason.

"When she told her mother that she felt that God was calling her to a life given completely to him, Drana reacted characteristically. At first she was careful not to be over-enthusiastic; she knew that the hearts and minds of young children are easily swayed by emotion and religious enthusiasm. But when she was reassured that Agnes was really serious, she encouraged her with the advice. 'My daughter, if you begin something, begin it wholeheartedly. Otherwise, don't begin it at all'." (Porter, 1986, 28)

Second, Agnes turned to the Church, to another mentoring community, to inquire of her Father Confessor.

'How can I know whether God really is calling me...and if so, what is he calling me to?' (Porter, 1986, 28)

The priest replied, in kind with Agnes' mother, appealing her decision to be logically weighed out, without minimizing the emotive factor.

'You can know by how you feel about it. If the thought that God may be calling you to serve him and your neighbour makes you happy, then that may be the very best proof of the genuineness of your vocation. Joy that comes from the depths of your being is like a compass, by which you can tell what direction your life should

follow. That is the case even when the road you must take is a difficult one'.
(Porter, 1986, 28)

Third, Agnes retreated to Letnice; to the countryside; to a familiar place of solitude and reflection. Letnice, in the mountainous region of Montenegro, had become for the Bojaxhius and for many other parties of worshippers, a place of annual pilgrimage to bear witness to their faith. Agnes' frail health as a child (making her susceptible to malaria and whooping cough) mandated that she and her sister would routinely travel to Letnice several weeks prior to the annual pilgrimage, so as to take advantage of the local thermal springs.

"Each year at Letnice, away from the city and in an environment that she found spiritually refreshing, she regained her strength...The visits to Letnice were among the happiest times of Agnes' childhood, when the family spent all day together, playing games, going for walks near the Letnice springs, and in the evenings sitting around the fireside, laughing and telling stories into the small hours." (Porter, 1986, 11-12)

What exactly occurred at Letnice, to affirm her call and to contribute to the curriculum of her heart, is not clear.

"The firm decision to enter a religious Order came when Agnes was in her late teens. In the two years before she became a nun, Agnes spent a total of two months at Letnice and took part in a number of retreats." (Porter, 1986, 28-29)

Certainly, though, it points to the somewhat mysterious but very real place that Agnes' relationship with Christ Jesus played in her heart development. To speak of this is to speak of the influence that practises such as prayer have had upon the direction of Mother Teresa' heart and life. The danger in saying nothing of this, is to minimize the life-changing impact that Jesus has obviously had upon her. Perhaps, at this juncture, it is the spiritual dimension of the heart which is difficult to understand. It can be best characterized as being related to a perpetual and intimate mentorship with God. It is a factor which would surface again and again but, perhaps, never so poignantly as with her "call within a call"

In response to the call of God, Agnes volunteered for the Bengal Mission (India), which she had heard and read so much about. In preparation for this mission, she travelled (November 29, 1928) to join a community of religious women known as the Loretto Nuns, at Rathfarnham (near Dublin), Ireland. On January 6, 1929 Agnes arrived in India, but was sent to the Loretto convent in Darjeeling (near the Himalayas) to teach privileged students of wealthy nationals, before being transferred to teach at the Loretto Entally convent school in Calcutta, in 1931. (McGovern, 1978, 17-22) The high walls of the spacious and elegant convent school could not conceal the sprawling Moti Jheel (Pearl Lake) slums from the sensitized heart of Sister Teresa. By 1935, she was also teaching outside of the convent at St. Teresa's, a school for poor children. Each day her journey between the two schools, through the slums, served to expose her to the other side of India.

"This simple activity was a very important part of her training, for it took her out of the sheltered convent and exposed her to the misery and deprivation of the Indian city. She saw at first hand, and with her own eyes, what extreme poverty meant." (Porter, 1986, 45-46)

Far from being repelled by what she observed in the slums of Calcutta, Sister Teresa grew in her desire to work directly with the people there. During the nearly twenty years that she served at the Loretto convent in Entally, Sister Teresa gained an increasing connection with the poor of Moti Jheel as she agreed to be the Head of the Daughters of St. Anne. Part of the commitment of this community of Indian nuns, who taught in the Bengali school at the Loretto convent, was to regularly visit patients in a local hospital as well as the poor in the slums near the walls of the convent. Sister Teresa, of course, strongly encouraged such ministry and accompanied the Daughters of St. Anne whenever she could, but her connection with the poor remained relatively vicarious.

"All this increased Mother Teresa's uneasiness about her own situation. She constantly found herself watching others go out to do the very work which she herself longed to do more than anything else." (Porter, 1986, 54-55)

On September 10, 1946 Sister Teresa embarked, by train, for her annual retreat at the Loretto convent in Darjeeling. While enroute, during a veritably sleepless overnight journey, she continued to wrestle with the images of those caught in the plight of the slum. It was at that time that she heard an inner voice, that she received her "call within a call".

"I heard the call to give up all and follow Him into the slums," she remembers "to serve Him among the poorest of the poor. I knew that it was His will, and that I had to follow Him. There was no doubt that it was going to be His work." (McGovern, 1978, 24)

The rest is living history.

When quizzed about the nature of the voice which she heard, she replied with a smile.

"I was sure it was God's voice. I was certain that he was calling me. The form of the call is neither here nor there. It was something between God and me. What matters is that God calls each of us in a different way. It is no credit to us that he does so. What matters is that we should answer the call! In those difficult, dramatic days I was certain that this was God's doing and not mine, and I am still certain. And, as it was the work of God, I knew that the world would benefit from it." (Porter, 1986, 56)

And the world has benefitted, greatly! This work of God, through Mother Teresa, is manifested most concretely in the various dimensions of the Missionaries of Charity. It makes resounding impact around the world as it continues to grow in its effort to:

*"Offer Good News to the poor,
Set the captives free,
Bring sight to the blind,
Lift up the down-trodden" (Luke 4: 18)*

But even beyond the essential work being accomplished among those in need, the world has benefitted from Mother Teresa's transformational leadership. She is a leader who so many want to follow. Her leadership is based upon the fact that she knows how to follow (God) and that she know how to serve. Mother Teresa is regarded, in this day, as a woman of heart; as having a heart for others. As Jesus was labelled "*the man for others*" (Bonhoeffer), certainly Mother Teresa could be described as "*a woman for others*". Hers is a heart which beats to be in a relationship of love with others. But she is forever careful to connect that relationship with another; the one she follows. With no hesitation, she quietly declares:

*"We do it for Jesus."
Mother Teresa (Le Joly, 1977, 13)*

MOTHER TERESA: Reflections On The Heart

On April 1, 1996 the news flashed across the international media.

"Mother Teresa had fallen...Her injuries were, as yet, undetermined!"

As it turned out, Mother Teresa had broken her collar-bone. Though this injury was not life-threatening it could, for a frail woman of 86 years, be very debilitating and even threaten to usher her down a deteriorating health pathway of no return.

On April 2, 1996 a subsequent news bulletin aired around the world.

"Mother Teresa had been released from hospital...She was back to work!"

These two brief announcements paint a picture beyond their words. First, they outline Mother Teresa's notoriety. There are not many people, even celebrities, whose falls/mishaps become news of international proportions. Second, they reflect something of the character which has made this woman almost bigger than life. There are not many people who choose to do the kind of work, under the kind of conditions, which Mother Teresa has chosen. There are even fewer people who elect to fill their days with such work at her age. The numbers of people diminish even more who are of her age and who so readily return to such work, under such conditions, on the heels of injury.

Mother Teresa is a living legend who is motivated well beyond normal expectations and sometimes, as is evident in her precarious health condition, well beyond her own personal capacities. As I observe her, vicariously, through that which has been documented by her and about her, I do not see her as a person driven by obligation or by demand. Instead, I regard her as someone who is moved by that which is stirring deep within her. Sometimes that stirring looks like excitement. Sometimes it looks like compassion. Sometimes it looks like anger. Sometimes it looks like a combination of emotive behaviours. But always that stirring seems to surface from within. It does not seem dependent upon circumstances of Christian protocol, even though Mother Teresa is certainly Christian in her protocol. Neither is that stirring contingent upon apparent need, even though she is constantly responsive to need. The stirring within Mother Teresa does not appear governed by calculated logic, even though she is remarkably cogent and practical. The trigger for that stirring is, certainly, "tripped" by people; through the relationships which she engages with others. But that which moves her, unmistakably, comes from the heart; a heart which throbs to the beat of a different drummer.

A wealthy businessman once offered to donate \$1,000,000.00 to Mother Teresa's work among the poor. When he flew to meet her for a photo session, while presenting her with the cheque, she invited him to briefly accompany her and to help her with some personal care for the poor. When he refused, she calmly approached the businessman, tore up the cheque, and gently but firmly responded: "God does not need your money. He needs your sacrifice." (Sudfeld, 1996)

This incident confirms the overall impression of Mother Teresa which I have gained while conducting this study. She does not seem ambitious, in the pejorative sense of the word. She has no hidden agendas; no "axe to grind". She is not political, making strategic "power plays". In an uncomplicated fashion, Mother Teresa is simply attempting to respond to people (particularly, people in need) as she believes a Christian should. She is one who I would certainly characterize as being "*pure in heart*" (Matthew 5:8). So, how did she get that way?

In her profound simplicity, Mother Teresa would probably answer, "*God*" or "*Jesus*".¹³ And I would certainly not challenge her in that. Any approach to Mother Teresa's life has to come to grips with her deep and personal association with the supernatural. Any examination of her heart must reckon with the question of spirituality, particularly Christian spirituality.

Of course, much can be said of spirituality¹⁴. But, for sake of clarity, Christian spirituality is best summarized as "*that personal relationship¹⁵ between God and human kind*". Such a relationship certainly generates an element of mystery, making it difficult to assess and even more difficult to incorporate into a curriculum involving heart. But the same could be said of any relationship. What is it about "relationship" which somehow insists upon engaging the heart? Mother Teresa provides a clue when she discusses the matter of her call, in terms of her relationship with God.

"The form of the call is neither here nor there. What matters is that we should answer the call!" (Porter, 1986, 56)

¹³ As a matter of fact, that is almost precisely how Mother Teresa replied to me when I requested an opportunity to dialogue with her. I had accompanied that request with a sampling of questions (regarding her heart formation) which I wanted to discuss with her. After providing me with information as to how to ascertain her itinerary for her next visit to Canada, Mother Teresa responded, in general, to my questions.

'The answer to all your questions is "Jesus". If we imitate Him who is, the Way to the Father, the Love to be loved, the Life to be lived — then we become His reflection to the world.' (Mother Teresa, 1996)

¹⁴ Often, the mere mention of that which is spiritual produces an almost automatic hesitation, even recoil. This does not necessarily reflect a rejection of that which is spiritual, as much as the mystery and the consequential distance which the notion of spirituality seems to carry with it. It is so difficult to conceptualize and to verbalize regarding spiritual things. How much more difficult it becomes to assess and to be involved in the spiritual dimension. Nevertheless, the heart seems to insist upon matters spiritual, as it is typically seen to point to or to house the same. In a basic definition of *spiritual*, Funk and Wagnall suggest such a basic understanding:

'Of or pertaining to God, affecting the immaterial nature or soul (heart) of a person.' (1974, 649)

¹⁵ It is curious that, even in the context of spirituality, "relationship" again surfaces as integral to a discussion of heart curriculum.

In other words, according to Mother Teresa, "response" is integral to a "response"able relationship. That response is as applicable when in a relationship with God as it is with any other relationship. It proves the life (or death) of such a relationship.

Whether we like it or not, relationship seems to demand response.¹⁶ As such it involves the will, an aspect of the heart.¹⁷ A healthy heart is a deliberately choosing heart, rather than a drifting heart. Not all choices, of course, are good choices. But the only unhealthy choices, in terms of relationship, are non-choices. They frustrate the relationship and can, ultimately, dissolve the relationship.

Therefore, any curriculum of the heart must serve to seriously encourage, enhance, and enable the will to choose. An effective curriculum of the heart works to prepare the heart for choice; to get the heart so ready. Perhaps Shakespeare was right when he penned, in Hamlet:

"Readiness is all!"

So, the question begs, what produces such readiness? To reflect upon the life of Mother Teresa, is to discover that her heart was, certainly, ready. What factors contributed to a curriculum of her heart, which helped to get her will ready for choosing; which served to ready her heart for relationship?

¹⁶ Even no response is a response, of sorts (by default), albeit one which does not enhance relationship nor, thereby, allow the heart to grow. A choice to "not respond" is different from simply not responding. A choice to "not respond", though (perhaps) difficult for relationship (as it creates a crisis in that relationship), is an exercise of the will. Ultimately, only a choosing heart can be a healthy heart, and one which can function in relationship in as much as it can be responded to, in relationship. Consider the words of Jesus, in this regard, as he offers strong criticism to the church in Laodicea.

'I wish you were either hot or cold. But because you are lukewarm, and neither hot nor cold, I will spit (vomit) you out of my mouth.' (Revelations 3:15-16)

'I wish you would choose one way or the other. But because you are not exercising your will, and not choosing one way or the other, I will choose for the relationship to be over.' (Paraphrase of Revelations 3:15-16)

¹⁷ The will or the capacity to choose, comprises the essential fabric of the heart. All other heart "functions" (such as compassion, endurance, motivation, visionizing, etc) emanate from the ability of the heart to choose. All other heart functions lose meaning apart from the exercise of the will.

As discussed otherwise in this dissertation (Fossen, 1996, 3-4; 19-24; 107-110), the heart should be seen as part of a holistic picture of the human person.

Coaching

Clearly, Mother Teresa's parents were of paramount influence upon the formation of her heart. Fundamentally, they modelled the kind of behaviour which so poignantly represents what Mother Teresa is all about. Pertaining to heart instruction, her father seemed rather directive. Her mother employed a more suggestive approach, opting to guide while ensuring the kind of environment wherein Mother Teresa could discover as well as exercise aspects of the heart. Mother Teresa's parents were, of course, primary mentors whose impact was complimented by other significant persons, such as Father Jambrekovich and various Jesuit missionaries.

It becomes more and more apparent that, in terms of a curriculum of the heart, the mentor or coach is indispensable as a catalyst or pro-active agent of heart education. In studying Mother Teresa's life and heart formation, it becomes increasingly obvious that coaching must not be perceived as being synonymous with directing. Directing may be part of the coaching endeavour (as it seemed to be more with Kole, Mother Teresa's father), but only in as much as it challenges the heart to move. The idea of the coach as protagonist seems to provide a more accurate portrayal of such a key co-actor in a curriculum of the heart. This protagonist role is well illustrated in a letter which Drana (Mother Teresa's mother) wrote in response to a letter of contentment and accomplishment from Agnes (Mother Teresa).

'Dear child, do not forget that you went out to India for the sake of the poor. Do you remember our File? She was covered in sores, but what made her suffer much more was the knowledge that she was alone in the world. We did what we could for her. But the worst thing was not the sores, it was the fact that she had been forgotten by her family.'

With firm but loving precision, which is bred out of familiarity, Drana stroked some idle chords of Agnes' heart, by simply reminding her of her own (Agnes') priorities.

In terms of the will coaching should be seen as exercising the heart to its full. Contrary to dictating choices or even limiting the range of choices, coaching functions most effectively by enhancing the heart's freedom to choose.¹⁸ Readiness for such choosing, therefore, involves the coach in the on-going processes of ensuring a sense of heart security, of limiting distractions which confine the heart, of expanding the options for the heart, and of (generally) fostering an atmosphere of expectation which looks beyond the obvious and the

¹⁸One study, which is worth noting, explored the experiences of five beginning teachers in an internship program and examined (among other things) the coaching relationship between these novice educators and their supervising teachers. Operational freedom within the coaching relationship was a significant variable which emerged in this study. Although heart education was not a focus of this study, personal "heart" satisfaction with the internship experience seemed firmly connected with increased freedom. (Jacknicke & Samiroden, 1991, 106-109)

reasonable. In this freedom-oriented coaching, the implicit connections between matters of the will and matters of motivation or vision become more and more lucid.

Freedom (as all adolescents eventually discover) though relished, is not always comfortable. It can, in itself, become distractive amid the proliferation of options or (at the other end of the spectrum) threaten a sense of confidence or safety. Effective coaching is sensitive to heart stress; to the struggle which inevitably ensues from the practise of freedom-letting. This sensitivity points to the intimacy assumed in the coaching relationship. Coaching implies not only a heart aptitude, but also a heart commitment. While it can unfold spontaneously and operate informally, coaching functions most effectively in a deliberate fashion.

As has already been discussed, the question of coaching in Mother Teresa's life must not be limited to the human dimension. In every way, her described relationship with Jesus Christ can be framed as being the ultimate mentoring relationship, albeit within a spiritual dimension. There can be no doubt that Mother Teresa would regard her coaching from God as operating, to a large extent, within the context of other human relationships. In other words, she would not debate the impact that God has, as a heart coach, through other people. That is integral to the Christian understanding of spirituality. The church, for example, is considered to be the human (physical) embodiment of the living God. Anyone belonging to the church has the capacity and the responsibility to be *little Christs* (which actually defines the word *Christian*).

However, Christian spirituality has also always insisted that the reality of the living Christ (and, by implication, the influence of the living Christ upon the heart) is not limited to the normal course of human relationships. That, of course, is essential and common. But the heart's capacity for a direct relationship with God, in Christ, is absolutely integral to Christian spirituality. Such a relationship typically unfolds within the context of prayer. For Mother Teresa, prayer is foundational to everything she does. In as much as prayer is, essentially, a line of communication, it seems that it becomes that direct relational link between the heart and a supernatural "coach" (so identified with all respect). It is as if the heart, that home of the will, receives a direct transfusion of readiness from a coach who can by-pass the usual limitations of time and matter. In as much as coaching functions to enhance freedom of the will (Fossen, 1996, 71 & 74) Mother Teresa's prayer life can be seen as a dialogical relationship, progressively unconcerned for threat of coercion or fear of desertion. Nevertheless, it is this same coaching relationship which, paradoxically, ushered Mother Teresa into the greatest crises of her life; crises which forced her to look beyond reason and practicality in order to choose; crises which opened up a new dimension of her heart curriculum, governed by the implications of grace and truth.

Community

For Mother Teresa, the family and the church functioned as those primary arenas in which her heart could find the freedom to grow, under the tutelage of catalyst-oriented coaching.

As such, these institutions were not competitive or even separate in how they affected her heart development. Instead, they must be seen as cooperative in housing the community which most consistently surfaced heart considerations. In the course of Mother Teresa's life, the lines between these two institutions became progressively blurred as their community function gradually merged. This blending is reflected in the operations of the Missionaries of Charity, a church community which Mother Teresa founded in 1949.

"We are not really an order or a society, but a family. How else could we all carry on with such heavy work, scattered about the world, constantly working in the streets, the schools, the hospitals? (Porter, 1986, 98-99)

Mother Teresa's selection of "family" as a descriptor for the Missionaries of Charity is not difficult to understand. In so many ways "family", for Mother Teresa, was synonymous with mission or ministry or service. "Church", in the broadest sense of the word, consistently happened in the context of the family. But, most significantly, "family" was "home". If it is true that *"Home Is Where The Heart Is"* then family became, for Mother Teresa, that environment where the heart could live in security; where the heart could simply "hang out" or, if necessary, "hang in" (there).

Family, as Mother Teresa's community of choice, is a place of safety. It is a safe place to ask questions; to make mistakes; to sin; to try and fail; to spread those proverbial wings; to be free. Family is a safe place to grow and to ruminate; to rest and to exercise; to gain healing and to know forgiveness; to obtain counsel and to discover vision; to experience hope amid despair; to get up and to start over; to test the balance between grace and truth. Family is a safe place for the heart to get ready; to get ready to choose.

Of course, family does not spell out community for everyone. In fact, for many, the experience of family serves to dismantle any positive notion of community. But family, as experienced and as designed by Mother Teresa, provides insight into one of the inalterable characteristics of true community (regardless of the particular manifestation of such community). Akin to the "trust" ingredient¹⁹, safety emerges as being integral to community and, as such, essential to effective heart formation.

Crisis

While Mother Teresa's heart was being significantly affected by catalytic coaching within the safety of the family community and the church community, it was the circumstances of her life which seemed to provide the "meat and potatoes", the very subject, of her heart education. As she wrestled with the realities of these circumstances, they served to create

¹⁹"Trust" was identified as a key to understanding the make-up of true (heart-enhancing) community, in the Tokes case study (Fossen, 1996, 50-51)

significant crises of her will. How she chose to respond to these crises ultimately reflected the condition of her heart; the readiness of her heart for relationship.

Many of the crises of her will were instigated by circumstances of deprivation. The heart readiness which these circumstances informed is inescapable.

Mother Teresa's fragile health represents the kind of circumstantial deprivation which was always with her. It affected her up-bringing and it affected her agenda. Undoubtedly it affected her perspective. She could do more than understand the sick. She could go beyond empathizing with those who were debilitated by physical ailment. She could feel something of their struggle. Her heart was made ready.

Furthermore, Mother Teresa's single-parent up-bringing gave her a first-hand taste of poverty and of the pain incurred with significant loss. She could identify with the all-too-pervasive "corner" of the widow/orphan handicap. She could honestly share the despair. Her heart was made ready.

In addition, Mother Teresa's minority status granted her a view from the under-brush; of being the second citizen; of the need to prove. She knew about living with instability and of the fragile nature of justice. Long before she arrived in India, she had tasted of the caste system. She could appreciate the full range of human response that this elicited; the longing to be included; the natural but futile tendency of being defensive; the propensity towards fatalism. Her heart was made ready.

At first glance, the difficult or limiting circumstances of Mother Teresa's life seem to dominate her heart curriculum. However, she would be the first to point out that many positive circumstances such as her caring family environment, her enriching ministry relationships within the church, and the priority placed on her formal education need to be posited (as a necessary balance) alongside of the more debilitating perspectives of her frail health condition, her poverty stricken, single-parent home scenario, and the reality of her minority status amidst on-going political instability. Relative to circumstances in the lives of others, Mother Teresa came to regard the varying conditions of her life as being neither good nor bad. Rather, she saw them as being either important or unimportant, in the overall scheme of things, depending upon how they served to form her vision or to adjust her attitude or to motivate her service of others or to keep her priorities on people rather than on projects; depending upon how those circumstances "figured" as raw material in the formation of her heart; depending upon how those circumstances moved her heart to choose.

The crises of Mother Teresa's life were not the circumstances of her life. The crises of Mother Teresa's life (as with anyone's life) were crises of the will; crises in how she would respond to the circumstances. Crises only occur when the will is in tension. As such, crises are not, necessarily, negative nor something to be avoided. They can be, and often are, the best thing which could ever happen. It all depends upon the choosing. The action of the will determines whether the crises, as well as the circumstances which accompany them,

will end up being perceived as a "dangers" or and "opportunities"²⁰. When it comes to a curriculum of the heart, crises are absolutely essential; not always pleasant, but essential. They educate the heart in the art of choosing.

It is interesting that, the most challenging crises in Mother Teresa's life did not occur in the context of her own personal deprivation. The greatest struggles in her choosing seemed connected with times of relative advantage rather than disadvantage²¹; when life seemed to be "going her way"; when personal stability and accomplishment positioned her at crucial junctures of decision. The occasions of her "call" and of her "call within a call" illustrate this heightened level of struggle. Somehow, amid all of the options before her at those times, Mother Teresa's heart was drawn to respond to the needs of others, rather than choosing what was easiest or most familiar or most comfortable. Rather than drifting towards the most common denominator (which amounts to a choice, 'in absentia') or selecting what would seem "best" for her, she opted for what was best for others. In both scenarios (of her "call" and of her "call within a call") Mother Teresa's heart was thrown into crisis by the tension between the options before her and the needs before her. The greatest danger was to "not choose". The greatest opportunity seems to be, historically, that which she did choose. Certainly, along with the poet, Mother Teresa could say:

"I took the road less travelled, and that has made all of the difference." (Robert Frost)

The crises surrounding Mother Teresa's advantage and the crises surrounding her deprivation are inextricably connected. The circumstances which contributed to the crises of her life became the building blocks of a heart under construction. And, certainly, it was a heart well-built. But the quality of construction can hardly be attributed to the circumstances, themselves. All of those building blocks could, just as easily, have contributed to a hardening of Mother Teresa's heart as to a tenderizing of her inner person. The same salt which adds savour to a meal, can also make it putrid. Implanting particular circumstances and/or orchestrating particular crises will, by no means, guarantee positive results. Arguably, there are (likely) many more scenarios of hearts being hardened by circumstances similar to those of Mother Teresa, than of hearts becoming supple. The difference seems dependent upon how those circumstances are interpreted; upon the "colour" of filter used to perceive them. This points, again, to the indispensable role that is played by heart-effective coaching and heart-building community in preparation for heart-challenging crises.

²⁰Refer to the introductory discussion of "crisis" in the Tokes case study (Fossen, 1996, 51).

²¹This observation has tremendous implications in a society which is characterized as belonging to the "have" set (on a global perspective). With a history of perpetually rising expectations and with the multiplicity of options which seems to accompany advantage, the heart of the individual may be faced with an incipiently growing crisis; with the challenge to choose when the propensity is not to.

Country

The importance of the "country factor" in Mother Teresa's heart curriculum should not be overlooked. Her fondest childhood memories emanate from her family's annual pilgrimage to the beautiful mountain setting of Letnice. (Porter, 1986, 11-12) It was there where she found final confirmation of her call to give her life to God, as a nun (Porter, 1986, 29). It was at the beautiful mountain setting of Darjeeling, during her annual retreat in 1946, that Mother Teresa confirmed the "call within a call" which she had received on the way. (McGovern, 1978, 24-25; Porter, 1986, 55-57)

However, the "country" factor does not seem to stand on its own as a core component in Mother Teresa's heart curriculum. As important as it was at crucial times in her life, it does not look essential. Instead, it appears that having the opportunity to escape from routine demands to some idyllic rural setting helped in the operations of other indispensable curricular factors. Certainly, for example, the sense of safety/security and of peace (in general), which is fostered by community, was enhanced for Mother Teresa by occasions of being (at least temporarily) removed from a busy and often troubled (predominantly) urban lifestyle. In addition, the objectivity which ensued from the refreshing contrast of the country environment must have contributed to the crises of her will, as the need to choose was no longer distracted by the busyness and routine of ministry. It is possible to see that, for Mother Teresa, even the coaching dynamic was augmented in the country as it allowed her greater opportunity to be in communication with her greatest mentor; with God.

Even though "country" is may be regarded as somewhat ancillary in nature, it should not be treated as frivolous. Whether for reasons of reflective solitude or gaining fresh perspective or re-establishing priorities or re-constituting the comforts of home, the rural reality must be given serious considered in any curriculum of the heart.

Conclusion

One intriguing factor, pertaining to Mother Teresa's heart education, has to do with her cognitive education. That formal/institutional education was very important in her life is indisputable. Her father insisted on it and Mother Teresa readily embraced it in her own personal development as well as in the context of her work as a teacher.

Running parallel with her formal education (and perhaps as a credit to it) Mother Teresa had an insatiable desire to read. When sent ahead to Letnice for her annual recuperation, her mother would clearly instruct her sister in this regard.

"Take Agnes for long walks, to see that she had adequate rest and not allow her to read too much: left to her own devices, Agnes would have happily buried her head in a book for the whole day." (Porter, 1986, 12)

Of her reading, it seemed that Mother Teresa was drawn to that which stroked the heart.

"She was passionately fond of poetry. She wrote poems herself, and read them to others." (Porter, 1986, 24)

As prominent a role as cognitive education has played in the life of Mother Teresa, its importance must be seen as relative to the larger picture of her life. This is reflected in the larger picture of her early years, with a balance of "input" evident in her life.

"Her early education had been at a convent, but her secondary education was at the local state school. For all that time, however, she had been receiving spiritual guidance and teaching from her family and the church. (Porter, 1986, 27-28)

Mother Teresa seems to have perpetuated this same balance in the various schools she has established and participated in.

In the final analysis, it becomes apparent that Mother Teresa regards (that which may be characterized as) cognitive education as a "means" to the "ends" of what is going on in the heart.

When I consider the curriculum of Mother Teresa's heart, I observe it to be a combination of the unavoidable and the intentional. On the one hand, she seemed to become a person of heart so naturally, as circumstances unfolded around her. On the other hand, her heart seemed so deliberately shaped by the agendas of those individuals and communities significant to her. There came a time when the curriculum of her heart seemed to become a product of her own choosing. However, even in that she would undoubtedly point to the crucial role that God played in the operation of her will. For Mother Teresa, the heart unfolds within the context of humility; of sharing and being shared. In her case, a familiar theme emerges again and again.

Relationship...It's what the heart is all about.

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CHAPTER FOUR

PRINCESS DIANA: The Case Of A Transformational Leader

At first glance, the choice of Princess Diana as a transformational leader may be put to question. Yes, her presence during public gatherings continues to summons enormous crowds. And, yes, she is still a prime target for media cameras; her life is the subject of endless headlines of controversy. There can be no doubt that she forever manages to turn a head. Certainly she is a celebrity. Of course she is famous. But is she a leader, particularly a transformational leader? People are curious about her, intrigued by the royal circumstances of her life? But can it be said that people actually desire to follow her lead?

There are times when Princess Diana appears to a victim of her very public circumstances, when she seems more controlled by her world than having impact upon it. Clearly, she does not portray the classic picture of a leader who, against all odds, stands up to be counted and enlists the hearts of those who choose to follow her example. Or does she?

In as much as the success motif tends to bias the typical view of leadership, the temptation may be to quickly dismiss the influence of a social butterfly. Princess Diana does not lead *to* success. She leads *through* success. As one who belongs to the privileged set, her leadership is not in demonstrating how to 'rise to the occasion', but how to 'adjust the occasion'. Princess Diana is a trend-setter when, among the Royal set, it is not necessarily trendy to do so.

In the world of fashion, her leadership is undisputed.

"Faire books have been written about Diana's clothes sense. Suffice it to say that she has not only brought youthful elegance and chic to royal dressing (which had always been safe rather than sensational), and introduced fun and style in her off-duty gear, but she has single-handedly revitalized the British fashion industry. Trends she has set...earned her the accolade from the United States of being the most influential woman of fashion..."(Moore, 1991, 120)

In a day when career competes heavily with motherhood and in an environment where Royal obligations forever demand attention, Princess Diana speaks unashamedly of her desire for a large family (Moore, 1991, 80) and arranges her schedule to maximize her home time. (Seward, 1988, 129) (Moore, 1991,301)

'Her itinerary is mapped out months in advance, at twice-yearly meetings. Before Diana says yes to anything, her staff check the diary — and check again, to make sure the event doesn't clash with a school concert or a son's birthday.' (Junor, 1982, 95)

Her well-established priority on parenting sets an essential and challenging pace for the home. It also exposes her great love for children, which is reiterated in her over-whelming public commitment to child-interest agencies. Among her many patronages, Princess Diana willfully promotes Barnardo's (for homeless and abused children), Birthright, Child Accident Prevention Trust, Children's Hospitals, The Malcolm Sargent Cancer Fund For Children, The National Meningitis Trust, National Rubella Council, Pre-School Play-Groups Association, and the Youth/Juniour Branches of the Red Cross. (Moore, 1991, 81, 286-289)

Undoubtedly, Princess Diana is positing her leadership most poignantly in her passionate concern for the sick and the distressed. Of course, her work in this is not unique. It has become almost fashionable (with no small credit to the example of the Princess) for celebrities of all persuasions to 'do their bit'; to make a contribution to the needs of the underprivileged. Princess Diana's distinct leadership emerges not so much in *what* she does as in *how* she does. The elegant and almost 'other-worldliness' of Royalty shatters in her growing propensity to 'get close to' those more or less deemed as untouchables.

'The Princess was upset on the (Nigerian) tour when she discovered that disabled people and beggars had been moved out of one town she visited to avoid "offending" her...At the Molai Leprosy Hospital at Maiduguri, in Northern Nigeria, Diana met patients and shook hands with leprosy sufferers, as she had done the previous year in Jakarta.' (Morris, 1991, 271)

'As America's first Lady, Barbara Bush, discovered when she joined the Princess on a visit to an AIDS ward of the Middlesex Hospital in July of 1991 there is nothing maudlin about Diana's attitude towards the sick. When a bed-bound patient burst into tears as the Princess was chatting to him, Diana spontaneously put her arms around him and gave him an enormous hug. It was a touching moment which affected the First Lady (Barbara Bush) and others who were present. While she has since spoken of the need to give AIDS sufferers a cuddle, for Diana this moment was a personal achievement. As she held him to her, she was her own self rather than conforming to her role as a princess.' (Morton, 1992, 110)

Princess Diana's closeness pertains to more than physical proximity. She is accustomed to giving sacrificial amounts of time and emotional energy to individuals who are in the midst of suffering and tragedy.

'For five months she (Princess Diana) secretly helped to care for Adrian Ward-Jackson who had discovered that he was suffering from AIDS. It was a time of laughter, joy, and much sorrow as Adrian, a prominent figure in the world of art, ballet, and opera, gradually succumbed to his illness.' (Morton 1992, 111)

Princess Diana's heart for others incurs further costs as well. Beyond being misunderstood, even by some closest to her, she endures criticism and even antagonism as she steps beyond the "acceptable" boundaries for a Princess.

'She recently endured a sticky meeting with executives from a ballet company who made it clear that they would like her to devote more time to their cause. As she said afterwards: "There are more important things in life than ballet, there are people dying in the streets."' (Morton 1992, 107)

'...her involvement with AIDS counselling has met with some hostility, regularly translated into anonymous hate mail.' (Morton, 1992, 110)

It is nothing new for a leader to be criticized; to encounter resistance. It goes with the territory. Even the Princess of Wales is not exempt from this. In fact, her high profile undoubtedly makes her more susceptible to such. The extent to which her very 'watched' tendencies are followed by others, reflects the extent of her leadership. The extent to which her heart affects the hearts of her followers, reflects the capacity that this leader has to transform.

It is not that Princess Diana looks to lead. The logical choices, emanating from the passions of her heart, make such leadership inevitable. So, what fuels those passions? And what governs the same? What factors in the life of this relatively young leader have served to mould a heart which can facilitate clear thinking without curtailing feeling? As we examine the life of the Princess of Wales, what will we discover to be the curriculum of her heart?

Princess Diana was not, of course, born into royalty. However, her upbringing happened within the milieu of aristocracy, which not only provided her with exposure to the royal set, but also made her relatively comfortable with the same.

'Lady Diana Spencer came from the very top drawer of British aristocracy: she can trace her ancestors through as much, if not more, blue blood than Prince Charles himself...Her family has been close to the Royal family for generations, as friends as well as servants.' (Junor, 1982, 13)

On July 1, 1961, Princess Diana was born as the fourth, but third surviving, child of Edward John (Johnnie), the (yet to be named) 8th Earl Spencer, and Frances Ruth Burke Roche (the younger daughter of the 4th Baron Fermoy and his wife Lady Ruth Fermoy). Her birthplace in the Spencer family is not as trivial as it first appears. She was born eighteen months after the birth and almost immediate death of the first male child in the family, the all-important successor to the Spencer line. Her older brother, John, survived only ten hours leaving the family under the stress of grief as well as the, not-so-subtle, pressure to maintain the family lineage. The baby Diana, though welcomed and loved for who she was, was also an unspoken disappointment for who she was not. It was not until three years later when Diana's younger brother (Charles) was born, that the spectre of 'maleless'ness lifted from the family in general, and from Diana's mother (who was being held responsible) in particular. But the on-going pressure seems to have taken its toll. In reflection upon this schedule of birth events, Charles (the present Earl Spencer) commented:

'It was a dreadful time for my parents and probably the root of their divorce because I don't think they ever got over it.' (Morton, 1992, 10)

The relative insignificance of Diana's birth emerges amid evidence of oversight and tethered enthusiasm surrounding that event.

'She (Diana) was hailed by her father as "a perfect physical specimen". But her names were not yet recorded; her parents had so wanted a son that they hadn't considered girls' names. Early the following week the local registrar called in (at their house) to register the birth and sign the birth certificate...(Furthermore) Diana was the only one of the Spencer children not to have a royal godparent.' (Junor, 1982, 37-38)

As ironic as this turns out to be, in light of Princess Diana's undisputed notoriety, it would seem reasonable to speculate that such a perspective must have had a significant impact upon the personality and heart formation of the young Diana. One current biographer comments on this.

'While she was too young to understand, Diana certainly caught the pitch of the family's frustration, and, believing that she was "a nuisance", she accepted a corresponding load of guilt and failure for disappointing her parents and family...' (Morton, 1992, 10)

For sure, Diana understands intuitively what it means to play 'second fiddle'; to be the underdog; to feel left out. This may have much to do with her particular sensitivity to the plight of the less fortunate and why she seems to "feel at home" with them. Clearly, such could be seen to contribute to the formation of heart.

Diana and her sibling (two older sisters, Jane and Sarah, and one younger brother, Charles, the heir apparent who was born when Diana was 3 years old) lived at Park House (part of the 20,000 acre summer residence for the Royal Family where Diana's mother was raised), until the advent of their boarding school days. They were raised in the tradition of English gentry spending more time with the full-time staff than with their parents, who were undoubtedly loving but usually quite absent from the day-to-day agendas of the children.

'There was a formality and restraint to their childhood, a reflection of the way Diana's parents were raised. As Charles (Diana's brother) recalls: "It was a privileged upbringing out of a different age, a distant way of living from your parents. I don't know anyone who brings up children like that any more. It certainly lacked a mother figure".' (Morton 1992, 14)

Their high society status, however, did not seem to lend itself to stereotypical snobbish behaviour. The Spencer children were reared in a value system that highly esteemed respect for others, regardless of social status. As Diana's brother, Charles, explained:

'We had no idea that we were privileged. As children we accepted our circumstances as normal.' (Morton, 1992, 14)

When Diana was six years old, the relative parental distance which she had grown accustomed to was compounded by the separation and eventual divorce of her mother and father. The custody battle which ensued was very messy. When the dust had settled, Diana's father had won custody of the children, based upon the adulterous relationship of Diana's mother as well as the nobility status of Diana's father. Needless to say, the dismantling of their marriage was painful for all involved, including the children.

'However much their parents and the family tried to muffle the blow, the impact on the children was still profound. (During that time) every night as she (Diana) lay in her bed surrounded by her cuddly toys, she could hear her brother sobbing, crying for his mother.' (Morton, 1992, 18-19)

'She had to be strong for Charles (her brother). Her maternal instincts on fire, Diana would go to him and, hugging him close, pray to take his pain. She could just about cope with her own, but watching the agony of (his) tears...was more than she could bear. (Pasternak, 1994, 25)

For Diana, the wounds inflicted by the divorce were subtle but deep-seated, visiting her in various dimensions of her young life.

'Diana, in particular, was seriously affected by the split, (her) Nanny (Mary) Clarke says. The young girl, once so lively, became introverted and developed her nervous blush and the habit of always looking down. This was when she started locking the women employed to look after her in bathrooms and throwing their clothes out of the window...She had become more solitary and was spending long hours in the nursery, dressing her teddy bear in her little brother's old baby clothes...The change was not a dramatic one, but it was there; the little girl the staff had affectionately nicknamed "Duchess" for her imperious manner had been deeply upset by the sad, irreparable turn her short life had taken.' (Seward, 1988, 45-47)

Nor can the inner pain, for Diana, be limited to her early years. Much of the highly publicized emotional struggle which she has endured as Princess, including an eating disorder, bouts of depression, and at least three attempts at suicide, (Green, 1995, 92-98) (Morton, 1992, 80) can certainly be linked to the kind of relational devastation she must have known through her parents' divorce.

'It is significant that at one time in their lives, both Sarah (Diana's older sister) and Diana have suffered from debilitating eating disorders, anorexia nervosa and bulimia respectively. These illnesses are rooted in a complex web of relations

between mother and daughter, food and anxiety and, to use the jargon "malfunctioning: family life". (Morton, 1992, 18)

Not surprisingly, the scars which Diana bears still only served to exacerbate her inevitable marriage struggles with Prince Charles. The idealism, so common to the engaged and newly-wed set, may have been disproportionately magnified from the perspective of one so needy.

'In (Prince) Charles, Diana saw a chance to belong; to belong to someone whom she could love and give herself to completely and utterly without the fear that he would leave her. At the age of six she had been hurt badly when her mother had left home, and she had been wary of trusting anyone wholeheartedly ever since...Charles was someone she could trust. He was almost the one and only person in the land for whom marriage had to be permanent...When she did become engaged to Charles, she told her friends that for the first time in her life she had felt secure.' (Junor, 1982, 133-134)

When the bubble burst and the Royal fairy tale marriage began to take on the dimensions of *deja vu*, the unhappiness which Diana sought to avoid and even suppress loomed larger than ever. It was as if the thing which she feared the most, the sense of rejection and isolation which is concomitant with relational distance, had come to visit her again. Some would say that Princess Diana's marital struggles are merely a "sign of the times", a reflection of the fragile status of marriage in today's society. Others would point to the high cost of being married within the "high-rolling social set", particularly under the unforgiving pressure of the public eye. (Davies, 1992, 343-344) Still others would point to Prince Charles, suggesting that Diana had married of kind; someone as lonely and isolated and insecure as herself; someone who, admittedly (Green, 1995, 92-98), would seek out whatever he deemed necessary (even the love of another woman) to satiate his own thirst for fulfilment. Some have talked in shadowed terms of inheritance; of the relational need that Diana's own parents unwittingly passed down to their offspring who, given the "right" circumstances, would veritably sabotage their own relationships (Campbell, 1992, 197) (Pasternak, 1994, 122-125) (Davies, 1992, 158). The real basis of Diana's marital distress, if it could ever be sorted out, would certainly have to take all of these inter-connected considerations into account.

The fact remains, however, that the relational circumstances of Princess Diana's life have not been easy. They have been characterized by disappointment, broken trust, and what has seemed to Diana, as inevitable abandonment. Even the handsome man (Captain James Hewitt), with whom she has admitted to having a dependent and passionate affair, eventually sold the story of their relationship for a handsome price (Pasternak, 1994, 10), leaving her "alone again, naturally".

Of course, Diana is by no means alone in this carousel of relational unhappiness. In some ways, her on-going public popularity may have much to do with her capacity to identify

with the "rank and file". She has, quite unassumingly, resisted the trend of distant leadership, as humorously illustrated in Anderson's treatment of transformational leadership.

'A frightened young recruit was in his first battle. As the fighting heated up and fear gripped his soul, he began one-man retreat, running away from the battle line. The private had covered quite a bit of ground before he was stopped by an officer with a service revolver who threatened him with a summary court martial and execution. "Captain, please don't shoot. Please give me another chance," cried the trembling young man. "All right, private, I'll give you another chance," said the officer. "But it's *Colonel* not *Captain*." To which the young soldier replied, "I'm sorry, sir. I didn't realize I was that far back!"' (Anderson, 1990, 189)

As Princess Diana seems to permit a public vulnerability regarding one of life's perennial and ubiquitous struggles, her leadership gains credibility.

But it is not that Princess Diana just understands relational pain, having experienced it. Clearly, she is not content to grovel in the fatalistic mire of relational fall-out. Almost against all odds, Princess Diana is emerging as a survivor of her circumstances. She is, perhaps even unconsciously, showing a way out of the fog of relational disarray. Her strategy (if there is one) is, very simply, to look beyond herself to the needs of others.

'The road (of her life) leads inexorably to her work for the sick, the dying, and the distressed...The private work she has undertaken in bereavement counselling and nursing the terminally ill has given her intense fulfilment. "*I love it, I can't wait to get into it. It's like a hunger*", she says.' (Morton, 1992, 6-7)

In so doing, Princess Diana seems to be finding the truth of who she really is.

'I had so many dreams as a young girl. I hoped for a husband to look after me, he would be a father figure to me, he would support me, encourage me, say "well done" or "that wasn't good enough". I didn't get any of that. I couldn't believe it. I have learned much over the last years. From now on I am going to own myself. I no longer want to live someone else's idea of what and who I should be. I am going to be me.' (Morton, 1994, 161)

That truth, which is progressively thawing in the heat of the public eye, points to other important factors which were at play simultaneous to the difficult/deficit circumstances of her life and which also contributed significantly to the formation of her heart.

As difficult as the divorce of her parents was, in Diana's life, not all of its affects should be seen as negative. Wisely recognizing the trauma which she (along with her sibling) was experiencing, Diana's father opted to have Diana (and her brother Charles) discontinue her private education in the home, where memories abounded, and resume her formal education in a school environment which could stimulate her outside of her obvious loss. So began Diana's first in a series of adventures in community.

From ages 7-9, Diana attended Silfield Day School (1968-70), which was within driving distance of her home. This was "a small family school" with only 15 students per class, with an emphasis on "old-fashioned discipline and learning by rote" (Junor, 1982, 53-54). However, the head-mistress (Miss Lowe) was interested in more than academics. She was concerned with helping the students to develop their social/relational skills.

'Individual competition was discouraged at Silfield School. Miss Lowe was a firm believer that team work was best, and the children were therefore all divided into three houses, Red, Blue, and Green, and they all wore badges on their chests to show which house they belonged to. There were for that reason no individual marks for either work or games. Weekly spelling tests and tables tests were held, and if the child did well, his or her marks went towards the house: likewise, out on the netball court, or on sports day.' (Junor, 1982, 54-55)

At Silfield, Diana not only found a distracted happiness, but also began to discover some of the realities of living in the more public realm.

At age 9, Diana was on her way to Riddlesworth, her first boarding school, which became her home away from home until she was 11 (1970-73). At first glance, the rules and routine of a boarding school would seem to accentuate the institutionalized nature of life away from family. Riddlesworth, however, which was beautifully set amid thirty-two acres of the Norfolk countryside (about two hours away from Diana's home) prided itself upon being "a friendly school". It was a small girls' school which had made such provisions for its (approximately) 120 students as having their own pets, going on hikes, climbing trees, and imbibing in week-end "sweets" cravings. Of course, the school employed the "traditional, formal methods of teaching" and insisted on "good manners and consideration of others". (Junor, 1982, 62) However, the outstanding characteristic of this school was to have it feel less like a school and more like home. This was clearly reflected in its own prospectus.

'The basis of a good education has always been the family, and a boarding school should provide a stable family atmosphere in which a child can develop naturally and happily. Where individual freedom and the discipline of a community are in easy balance, a sense of security can be achieved and every child will have the opportunity to be good at something.' (Junor, 1982, 60)

Riddlesworth was good for Diana. Perhaps, by contrast, the unsettled condition of her own home transformed this educational community into the family she longed for and needed. Though she, more or less, "got by" academically, in every other way Diana seemed to shine.

'Diana was happy. After her initial homesickness and misery, she forgot herself and was overtaken by the busyness of the place. She became her old self, alive and full of go, always wanting to dash on to the next thing...At the end of her first year she won the Legatt Cup for helpfulness, for volunteering to do things around the school.

From a behavioral point of view she was a teacher's dream: well-mannered, eager to please, friendly, pleasant, even-tempered and always cooperative.' (Junor, 1982, 68)

As she turned 12 years of age, Diana was accepted into West Heath boarding school for girls, following the lead of her two older sisters. While she was there (from 1973-77) Diana continued to do marginal academic work, unlike her sisters who achieved exceptional grades. It seems that she had the ability, but not the will for academics. Clearly, her passions were elsewhere. While she continued to pursue her love of swimming and dancing, Diana became progressively more involved in volunteer care for locally disadvantaged individuals, something which was fostered by the atmosphere of West Heath.

'The success which eluded her in the classroom did arrive but from an unexpected quarter. West Heath encouraged 'good citizenship' by the girls, these ideas expressed in visits to the old, the sick, and the mentally handicapped. Every week Diana and another girl saw an old lady in Sevenoaks. They chatted to her over tea and biscuits, tidied her house and did the odd spot of shopping. At the same time the local Voluntary Service Unit organized trips to Darenth Park, a large mental hospital near Dartford. "That's where she learned to go down on her hands and knees to meet people because most of the interaction was crawling with the patients" says Muriel Stevens who helped organize the visits. Many new school volunteers were apprehensive about visiting the hospital, anxieties fed by their fear of the unknown. However, Diana discovered that she had a natural aptitude for this work. She formed an instinctive rapport with many patients, her efforts giving her a real sense of achievement. It worked wonders for her sense of self-esteem.' (Morton, 1992, 27)

Diana's work did not go unnoticed. During her last term at West Heath she was awarded the Miss Clark Lawrence Award. This honour, which was not always given, was granted to "anyone who has done things that otherwise might have gone unsung." (Junor, 1982, 80)

Like Riddlesworth, West Heath had been very good for Diana because, like Riddlesworth, West Heath was "more of an extended family, than a school." (Junor, 1982, 69) West Heath was a school which was interested in the whole person. Academics were important, but not emphasized at the expense of other matters of personal development. One long-time principal of the school (Miss Rudge) discussed the over-arching philosophy of the school which, in its emphasis upon wholesome relationships, certainly made room for a curriculum of the heart.

'What we remember from school are rather the people we met there, the teachers themselves rather than their lessons. The training in the art of living together is the most important part of school-life: the endless variety of experiences including squabbles, accusations, sharing or lack of sharing, clashes of personalities, together with much mutual joy and helpfulness between those of the same and of different generations are the experiences that form attitudes and judgements, and teach tolerance or leave us with a sense of frustration that will affect our lives and our relationships with others far more than the acquisition of three A and six O levels.

I'm sure that in the long run, it is one's own consciousness of the dignity and the importance of oneself to others, and the awareness of others as individuals with problems similar to one's own, and the knowledge of how to cope with oneself and with others in the endless variety of situations in which one finds oneself, that are of prime importance in living. This I hope we are learning here, and if so our existence is justified. (Junor, 1982, 70-71)

The schools which offered Diana foundational academics, also functioned as surrogate family, at a time when her own family was dysfunctioning, in the throws of divorce. They provided the kind of community which allowed her to sort out matters of the heart and to exercise particular characteristics of transformational leadership. In an ironic twist of events, the circumstances of her parents' divorce, which served to ravage her heart, seem to have actually become a "blessing in disguise", as they veritably forced her to prioritize the importance of relationships, in general, and of underprivileged relationships, in particular.

Another "silver lining" weaved through the clouds of her family's disillusion was the added attention, and subsequent contribution, granted by Diana's grandmothers. In the relative absence of parents, these two matriarchs became significant mentors in her life, coaching her heart in ways which may have, otherwise, been left untouched. Her maternal grandmother, Lady Ruth Fermoy, became Diana's confident modelling that which was right and proper. Integrity would probably best describe the character of Lady Fermoy who, even at her own personal pain, testified against her own daughter (regarding the adulterous affair of Diana's mother, Frances) at the divorce proceedings which ultimately granted custody of the children to her son-in-law. (Campbell, 1992, 29) As difficult as this must have been for Lady Fermoy, it pointed to the strength of her character and to the dependability of her word. As so many others, Diana was drawn to such stability.

'She (Diana) was close to her (maternal) grandmother and often used to go and see her in her flat in Eaton Square...It was always 'Granny' that Diana would turn to first if she was upset, in any trouble, or worried about things. In some ways Ruth (Diana's grandmother) had taken over the role of mother. (Junor, 1982, 104-105)

In line with the character of her maternal grandmother, Diana has grown into a woman of resolve who, even at her own expense, will push to reveal the truth of her heart. (c.f...Campbell, 1992, 326-331)

A heart for the "little people" (Storey, 1984), which has so characterized Princess Diana's popularity, is something which she seems to have "inherited" from her paternal grandmother. When Countess Cynthia Spencer died in the autumn of 1972, Diana (age 11) was heartbroken. This mentor of care who had "kept an affectionate eye on Diana since the divorce" (Morton, 1992, 24), understood, only too well, the reality of living in pain, in light of the abuse she experienced at the hand of her husband. Her brother, the Duke of Abercorn, once described her constant ordeal.

'Cynthia never had a day's happiness with Jack (the 7th Earl Spencer). He was mean and cruel and nasty to her. It was beyond him to be nice or kind or thoughtful

or considerate. He was a monster who did everything in his power to make her unhappy, and he succeeded.' (Campbell, 1992, 8)

In spite of this, Diana's grandmother seemed to have the capacity to return evil with good. She was "known locally for her frequent visits to the sick and the infirm and never at a loss for a generous word or gesture." (Morton, 1992, 12) In impacting the life of one little girl from a broken home (Diana), Countess Spencer's qualities of thoughtfulness and compassion have been passed on to a Princess who adored her and multiplied to countless "little people" who never knew her. Of her paternal grandmother, Diana commented:

"She was sweet, wonderful and very special. Divine really."

Without question, Diana's place on the world scene, as a survivor and as a 'difference-maker', is certainly connected to that which she has gleaned from those whom she considers to be significant others. As a woman who combines strength and compassion, the Princess of Wales has become a transformational leader; a leader with heart. Brian Hoey, an author of a dozen books on the royal family, offers a similar commentary.

'She wants to be seen as a cross between Mother Teresa and Margaret Thatcher, a great stateswoman with a heart.' (Levin, 1996, 110)

PRINCESS DIANA: Reflections On The Heart

On Wednesday, March 6, 1996 Charles De'Ledesma of "The Wire" reported that, in a recent public opinion poll,

'Diana, the Princess of Wales, topped the list (surpassing the likes of Mother Teresa, the Pope, and Billy Graham) as the most caring public figure in the world.'
(The Broadcast News Wire, London).

Of course, the details and/or the reputability of the poll was not disclosed. Neither was there any attempt to delineate the nature of the "caring" being assessed. But even the fact that the media would air such a report suggests that, at the very least, Diana is generally regarded as being a celebrity who looks beyond herself and has gained some reputation of benevolence for others. This perception of the Princess draws added attention in light of the fact that she has, for more than three years, been embroiled in a painful separation from her husband during which time both Charles and (more recently) Diana (November, 1995) have publicly "come clean" about some of the messy realities of their personal struggles connected with their stormy relationship.

It is remarkable that the public view of Diana, as a sincere care-giver, should flourish (almost) simultaneously with the announcement (by Queen Elizabeth) that the divorce between the Prince and Princess of Wales is all but inevitable. It would seem that public sympathy would wane and that an over-riding cynicism would be directed towards anyone in the "high-brow" set who would somehow contribute to the bursting of the royal bubble and to the demise of a public fairy-tale. Yet, among the entire palace entourage, Diana's popularity seems to emerge unscathed even, perhaps, enhanced.

For all of her glamour and elegance, Diana seems to have the capacity to connect with the average "Joe". To those of us who belong to the "rank and file" she tends to be familiar; more like that sister who made it "big", but who remains a sister, none-the-less. Perhaps this is because she has "grown up" before our very eyes. As a person in formation, we saw the blushing, teenage-like day-care worker catch the heart of a prince and then fall in love. We watched the romance unfold as friendship, moved to engagement, culminated in the wedding of the century. We smiled in awe as the young bride became a proud and conscientious mother and all seemed well in the kingdom. We held our breath in anxious concern while this royal novice struggled under the growing demands of public life even as she wrestled to overcome the insecurities and the wounds of her early years. We lifted our heads in silent admiration as this busy and modern representative of the crown made time for those in need. We wondered, with guarded disbelief, about the rumours of conjugal unfaithfulness and marital discord which invaded the sanctuary of a young woman's dreams. We rationalized and defended and compensated so as to protect the dignity of the princess. When this tired, but resolved, veteran of public scrutiny eventually opted to speak frankly and to diminish media ambiguity we understood the struggles and immediately offered our (unsolicited) forgiveness and embraced her unconditionally.

What else could we do? Diana, the Princess of Wales is not perfect, nor pretends to be. She cries. She laughs. She mourns. She dances. She gets sick. She overcomes. She loves to get all "decked out" and she needs to "work out". She values marriage and she argues with her husband. She loves "little" people and she disciplines her children. At the end of the day, truly, she is one of us.

There seem to be (at least) two over-riding reasons why we so readily identify with this princess, of all people. First, Diana is approachable. Of course, due to matters of sheer logistics (not to mention security) this approachability can hardly be of a "face-to-face" nature. Instead, we approach Diana by way of media. Even such a distant and artificial connection becomes a kind of vicarious relationship because Diana, herself, allows that and enables that. She allows us to see more than what she does and to hear more than what she says. She allows us to sense how she feels. We imagine and struggle and persevere along with her because she has grown to operate from the vantage point of genuine vulnerability and of costly honesty.

Of course, Diana's priority on transparent self-disclosure is most poignantly illustrated by her highly publicized television interview with Martin Bashir of the BBC in November of 1995. During that "clear-the-air" dialogue, which probed into very sensitive aspects of her private life, Diana did more than report her 'side of the story'. She carried us behind many of the incidents and behaviours which have characterized her time in the public spotlight and offered us a perspective of what was going on inside of her at those times. During that interview Diana's high value on honesty most dramatically emerged from the discussion surrounding her husband's admission of marital infidelity. When asked about her personal reactions to Prince Charles' public announcement, Diana's comments were (interestingly enough) almost complimentary.

'I was pretty devastated myself. But then I admired the honesty, because it takes a lot to do that...to be honest about a relationship with someone else, in his position, is quite something.' (Bashir, 1995, Part II, 2-3)

It is Diana's desire to step out of the shadows and to willingly share of herself which seems to endear others to herself and to establish that essential trust from which all relationships are forged. Her approachability is rooted in her humility, which points to a heart governed by truth.

It is easy to identify with the Princess of Wales because she is approachable. In the final analysis, we 'can' approach Diana because she lets us. However, we 'want' to approach Diana because she approaches us. As with her approachability, her approach is (of necessity) vicarious in nature. It is her insistence upon the value of the individual, in general, and upon meeting the needs of individuals, in particular, which characterizes

Diana's passion. Her efforts to care for *even the least of these*²² convinces us of something which moves her. Her actions have consistently verified what she has advocated in this regard. In a London hospice, in 1985, Diana asserted something of her motivational underpinnings.

'I think the biggest disease this world suffers from...is people feeling unloved. I can give love...I'm very happy to do that and I want to do that'. (Pearlstone, 1996, 22)

Diana elaborated on this same theme in 1995 when asked about her anticipated future role.

'I think that...people need someone in public life to give affection, to make them feel important, to support them, to give them light in their dark tunnels. I see it as a possible (and a) unique role. And yes, I've had difficulties, as everybody has witnessed over the years, but let's now use the knowledge I've gathered to help other people in distress.' (Bashir, 1995, Part II, 2)

More and more it seems that Diana's raw honesty with herself and with others catapults her towards the kind of loving which makes an impact and that, in turn, such compassion keeps her honest. This unavoidable connection between honesty and love was something which Diana first experienced, strangely enough, among the very people she sought to help. In describing her search for identity and purpose, as a princess, Diana points to the ironic discovery that one of the essential pre-requisites for giving is the readiness and the capacity to receive, even when that receiving comes from the most unlikely source.

'I was very confused by which area I should go into. Then I found myself being more and more involved with people who were rejected by society. I'd say drug addicts, alcoholism, battered this, battered that — and I found an affinity there. And I respected very much the honesty I found on that level of people I met, because in hospices, for instance, when people are dying, they're much more open and more vulnerable and much more real than other people²³, and I appreciate that.' (Bashir, 1995, Part I, 2)

The approachability, which highlights Diana's honesty with others, and the approach, which highlights her love for others, are really 'two sides of the same coin'. They point to two

²² This phrase is taken from the words of Jesus who, as recorded in Matthew 25:40, is teaching that love offered to *even the least* (regarded) of all people is love offered to the King (God).

²³ This illustrates another application of the significance of crisis in heart formation. If vulnerability and personal honesty can be ascertained as amiable characteristics of heart, then the crises of addiction, of abuse, or even of death itself can (which is not the same as will) become opportunities for becoming people of heart.

essential and complimentary aspects of the heart, truth and grace²⁴, from which all other qualities of heart seem to emanate. Truth and grace, which are certainly fundamental to all relationship, are likely ubiquitous for all people of heart but are certainly evident in the heart of a princess who has captured the heart of the world.

So what, in particular, contributes to Diana's heart? What comprises the curriculum which informs her heart? An examination of her heart curriculum seems particularly interesting because it has a sense of being current or fresh; of being affected by the here and now as much as by the there and then. Of course any beating heart has, potentially at least, a curriculum in process. However, in the case of the Princess of Wales that curriculum appears to be operating on an active learning curve. Her heart appears to be very much in formation.

Crisis

Perhaps the prevailing intensity of Diana's heart development has much to do with the crises which continue to "dog" her. The recent confirmation of her impending divorce represents the latest in, what seems to be, her on-going challenge to discover the opportunities amidst the dangers of her life.

Contrary to those transformational leaders whose hearts catapult them into positions of influence, Princess Diana's position of influence (conferred upon her via birth and via marriage) contributes to her heart formation by catapulting her into perpetual crisis. The very nature of her advantage seems to filter out the relationships which she longs for, thrusting her into yet another crisis of identity²⁵. From the young girl who should have been a boy, to the young bride who should have been a 'Camilla'²⁶, to the young mother

²⁴It bears pointing out, again, that truth and grace are those two essential descriptors of God, as revealed in the person of Jesus Christ. For further commentary in this regard, please refer to the case study of Laszlo Tokes (Fossen, 1996, 51).

²⁵Far from being simply one characteristic of the heart, among many, identity is foundational to the heart. Indeed, it is difficult to imagine other manifestations of the heart, such as love, perseverance, vision, or honour being able to operate, much less flourish without there being a clear perspective of personal identity; without an answer to the "Who Am I?" question. The very familiar, but slippery, characteristic of humility is really a heart product of strong identity. The word 'humble' is taken from the Latin root word '*humus*', which literally means 'ground'. In as much as 'humble' refers to that which is 'grounded' or 'foundational', humility must be perceived as that which is 'rooted', or 'solid' or 'established'; that which is 'truth'. A humble person, most accurately described, is one who is rooted in truth; one who knows (and by implication, accepts) the truth of who he or she is; one who has a clear sense of identity.

²⁶This is an allusion to Camilla Parker Bowles, Prince Charles' (admitted) mistress.

who should have been a head of state, to the missionary of charity²⁷ who should have been a plastic princess, Diana's station in life constantly threatens to marginalize her relationships of greatest value and to mitigate against discovering who she really is.

But it is precisely this struggle for identity which serves to eliminate, or at least minimize, any complacent lethargy of Diana's heart. As painful as her relational deprivation has been, it somehow forces her to hammer out an identity which is meaningful as well as true to her capacities. It is doubtful that Princess Diana actually designs to "make the most" of her pain. The human tendency is to avoid discomfort. But as the struggles of her life remain undauntingly "in her face" Princess Diana, dares to stare back. In so doing, she seems to be emerging the victor. Like a soldier, well-seasoned with battle, Diana's relational crises have forged an identity which underlies her personal resolve and depth of character. She appears to have discovered, perhaps inadvertently, a sense of what Benjamin Franklin meant when he said, "Those things that hurt, instruct." (Peck, 1978, 16)

Paradoxically, therefore, it is Diana's apparent advantage in life which constantly obliges her to wrestle with matters of the heart; matters which may, otherwise, go unchallenged or under-developed. One biographer comments on this apparent anomaly while discussing her most obvious relational disillusion.

'The irony of her life is that if she had enjoyed a happy marriage these qualities (of heart for others) may have remained dormant.' (Morton, 1992, 7)

Diana's emerging identity, which is transforming the perspectives of her admirers, does not come out of a learning "to", as much as a learning "through". It is an identity which emanates from a "still-growing" heart; a heart which has been and continues to be schooled by life. In Diana, we discover that a curriculum of the heart does not happen in spite of life's difficult circumstances, but more likely (at least in part) because of them.

'She has suffered much in the last decade but that experience has given her the inner fortitude to shoulder the emotional burden she must carry on the next stage of her life's journey. As Mother Teresa told her during her visit to Rome (1992): *"To heal other people you have to suffer yourself."* Diana nodded vigorously in agreement.' (Morton, 1992, 7)

Diana certainly understands the relational nature of the heart, as well as something of the route that the heart must embark upon in order to nurture identity and to foster maturity. Her grasp of an effective heart curriculum is well illustrated in some of the things she is doing to raise her children, the heirs to the throne. In addition to an abundance of relational affirmation, where honesty and affection abound, Diana is purposefully exposing William and Harry to some of the realities of life, even the crisis realities.

²⁷This is an allusion to the Missionaries of Charity, founded by Mother Teresa, who Diana greatly admires.

In a recent discussion regarding the future of the monarchy, when Diana was asked regarding her role in facilitating any necessary changes to the monarchy, she made reference to her children.

'Well, with William and Harry, for instance, I take them around homelessness projects. I'm taking William and Harry to people dying of AIDS...I've taken the children to all sorts of areas where I'm not sure anyone of that age in this (royal) family has been before, and they have a knowledge — they may never use it, but the seed is there and I hope it will grow...I want them to have an understanding of people's emotions, people's insecurities, people's distresses and people's hopes and dreams.' (Bashir, 1995, Part, 5)

Diana, of course, would never want her children to experience the relational deprivation nor the resulting crisis of identity which served to shape her own heart. Neither, it seems, does she want William and Harry to be shielded from or insensitive to such crisis. Her approach is (at least to some extent) to immerse the royal heirs into something of the struggle of the heart by enlarging their perspectives, raising their questions, shattering their stereotypes, and challenging their responses. In as much as crisis is always "in the eye of the beholder", Diana cannot hope to manufacture crisis or even manipulate crisis for the sake of her children. The best she can do is to lead her children to face crisis honestly as she acquaints them with some of the necessary tools of heart²⁸ with which they can, when necessary, work through crisis. In this, Diana takes on the role of coach as she actively engages her children in a curriculum of their hearts.

Coaching:

It should not be surprising that Diana coaches her children in a direction very similar to the coaching which so dramatically affected her own heart. The obvious impact that Diana's grandmothers had upon the prioritized agendas of her life is almost uncanny. This impact does not seem, necessarily, tied to the amount of time that was spent with these mentors. Diana's opportunities with her grandmothers were, at best, sketchy. Nor does it seem that effective coaching of Diana's heart was contingent upon a particular level of strategically determined modelling (not that such would have been a detriment). Diana's relationship with her grandmothers was certainly based upon informality. What appears most important, pertaining to her heart development, was the capacity of Diana's coaches to allow her heart access; immediate and intimate access to the workings of those coaches' hearts. In a world relatively devoid of relational intimacy, that heart access is what seemed to draw Diana to her grandmothers.

²⁸ The reference to 'tools', here, has to do with effective capacities of the heart such as love, acceptance, and forgiveness.

Of course, such heart access seems logical. It seems obvious that a heart mentor should operate directly from the heart. What is not so obvious is how to cultivate such openness of heart in a coach, or how to foster such access to the heart of a mentor? It seems that the answer to that question draws us back to some of the dynamics of relationship. The essential element of trust seems to be a 'given' when it comes to the kind of intimacy which permits self-disclosure.

Obviously, Diana's grandmothers operated, at least with Diana, on the basis of trust. Why would they not? They were 'flesh and blood', after all. Yet, as is evident even in other dimensions of Diana's own family, such trust was not a 'given'. What was it about Diana's grandmothers which enabled them to risk, beyond convenience, to vulnerability? Of all people in Diana's family, her grandmothers seemed to have legitimate reasons to protect their hearts, particularly from the likes of family, with whom they had both experienced significant relational crisis.

Diana's maternal grandmother, caught in a crisis of integrity surrounding the divorce proceedings of her own daughter (Diana's mother), chose truth regarding her daughter over protection for her daughter, and suffered the relational distance which ensued. Diana's paternal grandmother, caught in a crisis of abuse at the controlling hands of her angry husband, chose to uphold compassion over bitterness, and suffered a lifetime of marital pain. Both women had 'just cause' to shut down intimate relationship; to close the doors of their hearts to further access. Both chose to do just the opposite; to trust and to be trusted. The question is 'why?'

The answer can hardly be simple. It points once again, however, to the nature of relational crisis. It appears that relationship risked, even relationship lost, highlights the importance of relationship, in general. Further, it seems that as the fragile nature of relationship becomes increasingly apparent, so does the subsequent need to invest (or keep investing) in relationship. Perhaps the old adage has pertinence, here.

'To have tried (at relationship) and lost is better than to never have tried (at relationship) at all'.

Whatever is the case, there can be little doubt that Diana's heart has been well instructed in terms of perseverance, particularly when it comes to matters of relationship. Such continuance in relationship insists upon her on-going heart accessibility. Diana's capacity to grow in her, even public, vulnerability is something which seems to have been passed down generationally. Following the lead of her ancestral coaches, her heart openness appears to be as much a matter of heart survival as it is a matter of heart example.

In addition to Diana's grandmothers there were, undoubtedly, other significant individuals who can be viewed as functional coaches of her heart. Certain school teachers, in particular, come to mind. Rather than coaches, however, it may be more accurate to view these essential contributors to Diana's heart and life, as facilitators of community.

Community

'There's no better way to dismantle a personality than to isolate it' (Bashir, 1995, Part I, 6)

Diana offered this comment in the context of discussing her status in the royal community. The isolation she refers to pertains, specifically, to how her bulimia and other associated struggles were handled (on the whole) by the family she married into. The profundity of this statement, however, betrays a wisdom gathered well beyond her marriage years; a wisdom which points to a pedagogy of experience, much broader and much deeper. The isolation which has progressively characterized Diana's life as a princess is painfully reminiscent of a childhood alone.

The fractured family of Diana's formative years offers a deficit illustration regarding the importance of community in terms of heart formation. At the same time, in an indirect fashion, it provides hope for the heart. It suggests that the heart is resilient to, even major, disruption and that it has the capacity to adjust to change. It begs that attention be administered to search for and to cultivate alternative community, for the sake of the heart.

The schools which Diana called "home" reinforce the crucial role that community does play in providing an environment from which matters of the heart can emerge. They also illustrate how educational institutions can (and, perhaps, must) consciously move beyond being, primarily, academic institutions. It has always been understood that so much more learning goes on, in schools, than what can be formally distilled within the context of classroom instruction. If it is true that, particularly with rather slippery matters of the heart, much more is routinely caught than taught, then it only makes sense to enhance such a 'catching' environment; to stress the notion of community as a part of a holistic curriculum. The question is 'how?'

Certainly the boarding schools, which characterized the lion's share of Diana's formal education, had obvious advantages over conventional schools in terms of building community. Putting the dynamics of resident life aside however, it seems that it was the philosophical underpinnings of those schools which served to prioritize community and to foster the same. Diana's first public school, Silfield Day School (which was not a boarding school), structurally minimized individual competition so as to engender small group cooperation. Riddlesworth, Diana's first boarding school, worked deliberately towards an environment of warmth and security by balancing individual freedom with concern for others. West Heath, where Diana completed her basic education, emphasized cooperative living skills over academic skills.

The common denominator which emerges, in all of the schools which impacted Diana's life and heart, is relationship. This emphasis is inescapable. Community happens when relationship is given preference. Of course, relationship must certainly not be viewed as the

final or ultimate word pertaining to formal education²⁹. Rather, relationship may be best described as being foundational to community. It is upon such a foundation that the heart can grow. Again, relationship surfaces as essential to any curriculum of the heart.

Country

The schools which Diana attended also point to the importance of that, somewhat elusive, but ever-surfacing country factor. Set in the beauty of the English countryside, they offered Diana the kind of idyllic setting which became for her, at least, a distraction from her pain and, at best, an opportunity to reflect upon the circumstances which were impacting her life. Taking the necessary time, for example, to consider and/or to cultivate the relational dimension of her heart was something which the country environment not only allowed for, but also (frequently) encouraged.

The rural reality may seem incidental in the overall course of life, until we take stock of the delicate nature of heart formation. Dealing with heart matters in a bustling urban environment, may be likened to writing a symphony at a rock concert.

Conclusion

Crisis, coaching, community, and country continue to surface as essential components of a basic curriculum of the heart. The thread which seems to bind these related, though distinct, factors seems to be the high regard for relationship as well as the capacity to cultivate the same.

A projection of Diana's future, by her own analysis, pointed directly to the relational dynamic which has characterized her heart development to date. When asked for her

²⁹It may be argued, especially in a world of stream-lined and (to a large extent) utilitarian public (and government operated) education, that the notion of community in public schools is a tremendous luxury; that what the state is obliged to do is to offer the 'basics', which is enough of a challenge. Such an argument is, of course, well understood. However, reduction in educational expenditure need not, necessarily, preclude the enhancement of community in public education. More than anything, 'community' development may imply an adjustment in educational philosophy, wherein relational development be granted higher priority as an integral, rather than incidental, aspect of classroom education. The implications that this raises, in terms of teacher education, parental involvement, facility design, institutional cooperation (as with para-school institutions such as the church, various civic clubs...Toastmasters, Kinsmen, Lions, Sports clubs, community leagues, etc.) are generally obvious and certainly far-reaching.

opinion as to whether or not she would ever be queen, Diana's response is characteristic of one who has carefully measured this option and deliberately sorted through her priorities.

'I'd like to be a queen of people's hearts. I don't think many people would want me to be queen, actually...because I do things differently...because I don't go by a rule book...because I lead from the heart, not the head, and albeit that's got me into trouble in my work...I understand that...But someone's got to go out there and love people and show it. (Bashir, 1995, Part II, 6)

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CHAPTER FIVE

PAULO FREIRE: The Case Of A Transformational Leader

Who is Paulo Freire?

A revolutionary? Yes. An intellectual giant? Certainly! A world-class educator? Of course!

But, a transformational leader? One who people *want* to follow? A leader with heart?

At first glance this balded, grey-bearded, 75-year-old Brazilian educator with stooped shoulders, a hooked nose and heavily framed glasses very much looks like a distinguished academic or at least the stereo-typical seasoned professor. But to think of him as a popular leader of the people seems to strain the limits of the imagination. However, when engaged in, even vicarious, dialogue with this pedagogical innovator via his lectures or writings, it quickly becomes apparent that Paulo Freire is an educator who truly cares for the educatee; who consistently makes *praxis* a priority; who employs the dialectical relationship which he has become so famous for, and in so doing legitimizes his stature as a leader who transforms. Denis Goulet, in writing an introduction to one of Freire's earliest writings, comments upon Freire, the man.

'Freire stubbornly refuses to be cast in the role of a charismatic guru dispensing wisdom to willing disciples. Unless one can criticize him, one cannot exchange thoughts with him. He is ever prompt to "decree his own death as an educator" (to use his own words) whenever he meets an interlocutor who unmasks some residual *naïvete* in his own thought. The quality of his human relationships even with total strangers is testimony to his theory that all people are important and merit active respect. In a word, Paulo Freire is one of those rare persons whose stature grows the closer one gets to him.' (Freire, 1973, xiv)

Even in the highly specialized and often reclusive world of academia, Freire manages to break down the walls which are so often constructed around or by world class leaders. His desire to be "with the people" is not lost amid the idealism of his own theory. It comes through. Or, as it may be more aptly reflected, he comes through. Freire is willing to "show his hand", to reveal his heart and to let his heart be affected. This not only defines him as a heart "person", but also as a heart "facilitator", which is tantamount to defining him as a transformational leader. So, how did he get there? How did Paulo Freire become a person of heart? What were the curricular elements which advised his heart, and challenged his heart, and liberated his heart and protected his heart so as to allow his heart to flourish?

Nobody, of course, knew the little boy born on September 19, 1921 in Recife, a port city of northeastern Brazil. Nor did that little boy create much of a stir in the context of his public education.

'His performance in school at the age of fifteen (two years behind his age in school in his classroom) was just barely adequate to qualify him for secondary school.'
(Collins, 1977, 5)

Even when that growing young man enrolled in the Faculty of Law at the University of Recife and eventually passed the bar, his influence was about as ineffectual as his interest in what he was doing. It wasn't until he officially "shifted gears" and moved into the field of education that this maturing professional began to be noticed.

'After passing the bar he quickly abandoned law...to work as a welfare official and later as director of the Department of Education and Culture of the Social Service in the State of Pernambuco, Brazil. Involvement in adult education also included directing seminars and teaching courses in the history and philosophy of education at the University of Recife, where he was awarded a doctoral degree in 1959.'
(Collins, 1977, 6)

His contributions to education were having a rippling effect throughout the nation. But his influence remained rather provincial until 1964. It was then, in the wake of a military coup, that Paulo Freire was catapulted onto the world scene, his profile envisaged through the bars of a Brazilian prison. He was arrested and charged for being a "dangerous subversive". (Freire, 1979, *Letters In The Earth*) (Collins, 1977, 9) He had been involved in the 'scandalous' task of educating; of working to eradicate illiteracy in his native land. Suddenly, the little boy from Brazil, who had grown into a teacher, had become a revolutionary. Interestingly enough, he would not argue with that.

It was during his seventy-five day stay in jail that Freire began his first major written work, *Education for the Practice of Freedom*. That work, which had to be completed during Freire's extended exile in Chile, really began years prior to his imprisonment. The basis of that publication and the prolific nature of his subsequent writing happened in conjunction with the germination of his life's passions, while his heart was in its early formation. We begin to form a composite of that which significantly influenced his life as we meet Freire, first, in the "shade" of his parents' influence.

The "shade" descriptor is a deliberate figure of speech. Freire, whose life's work has been so integrally connected with the illiteracy question, speaks fondly of his own personal journey towards literacy.

'I learned how to write and to read, from my father and from my mother, under the shadow of the (mango) trees in the back yard of the house where I was born. Writing on the earth ("shades" of Socrates) with pieces of stick...the words which they used to introduce me into the literacy program...were my words (as an

illiterate). It's interesting to note that, many years after that, when I started the process of adult literacy in Brazil, I started precisely with the words of the illiterates and not with my (imposed) words.' (Freire, 1979, *Letters In The Earth*)

Clearly, Freire had discovered an important, perhaps revolutionary, pedagogical methodology under the tutelage of his parents. But what is much more important to Freire, regarding his parents' approach to teaching him, was not their methodology (i.e. letting him use his own words to begin to read and write) but the atmosphere of trust and the attitude of respect (for him) which was underlying how they allowed him to learn.

Freire points to the kind of heart that shaped his own heart, as he illustrates something of his father's treatment of others.

'In spite of being from Northeastern Brazil, a very patriarchal culture, my father was fantastically open-minded. He was not Christian; not Catholic; not Protestant...though he had a certain respect for Christ. I remember when I was seven years old I went to him and said, "Look, Father, this coming Sunday I will make my first communion in the Catholic Church" (my mother was Catholic). And he looked at me and said, "Congratulations, son, this is your choice. I will go with you." And he went to the church, without believing that, but out of total respect for the choice of his seven year old son. And he kissed me after that. And he came back home with me. And, of course, the next Sunday he did not go to the church. I tell you this to show you how he respected (others). (Freire, 1979, *Letters In The Earth*)

For Freire, it was a heart governed by such respect which permitted the process of his own conscientization³⁰. This high regard for others, as modelled by his parents (particularly his father), opened the door to true dialogue.

'In Paulo Freire's conception, dialogue is a horizontal relationship. It is fed by love, humility, hope, faith, and confidence...The first virtue of dialogue consists of respect for those who are being educated.' (Gadotti, 1994, 50)³¹

³⁰Conscientization consists of a liberation process on the part of the dominated conscience to get rid of the influence exercised by the dominating consciousness. The dominated consciousness is "lived in" by the dominator, and the process of conscientization is that of getting rid of this "guest". (Gadotti, 1994, 42) In order to pass from the stage of ingenuous conscience to critical conscience (which charts the course of conscientization), it is necessary to follow a long path, along which he who is being educated will reject the oppressor who has been "living" inside him. The fact that the oppressor has been living inside him makes the pupil feel ignorant and incapable. This is the path toward his self-affirmation as an individual. (Gadotti, 1994, 50)

³¹From a lecture given (by Freire) on the opening of the first public session of the Forum of Education of Sao Paulo state, August 1983.

Dialogue is not a methodology which Freire envisioned. It is a reality which he experienced at the discretion of his parents, as his heart was allowed to mature in an atmosphere of respect.

'I was the youngest of four children. All of us had the right to say "no" (to my father). When he died I was 13 years of age, but his influence on me was so great that, until now, I view him as if he were here. I learned with him and with my mother, from early days, to dialogue.' (Freire, 1979, *Letters In The Earth*)

The seemingly idyllic picture of being raised in a healthy, nurturing home must be adjusted to accommodate other realities of Freire's up-bringing, which also contributed to a curriculum of his heart. The world economic crisis of the Great Depression was no "respector of persons". By the time Freire was eight years old (1929) his family's middle class lifestyle had collapsed, giving way to the trauma of abject poverty. Like so many from his own struggling sphere and like so many multitudes, still, Freire "*learned what it is for a grade school child to go hungry*". (Collins, 1977, 5)

'This had a profound influence on his life as he (Freire) came to know the gnawing pangs of hunger and fell behind in school because of the listlessness it produced. It also led him to make a vow, at age eleven to dedicate his life to the struggle against hunger, so that other children would not have to know the agony he was then experiencing.' ³² (Freire, 1972, 10)

By 1931, survival meant being displaced, as the family moved from Recife to Jaboatao. The death of his father, in 1934, only exacerbated the nearly intolerable situation. Struggle was matched by grief. The world took on new dimensions. Priorities were necessarily shifted; agendas rearranged. The young Freire had no choice but to operate from the vantage of disadvantage, and to live with its implications.

'These problems meant that his studies had to be put off. He only entered the *ginasio* when he was sixteen. All his classmates were eleven or twelve. Paulo Freire recounts that almost all his classmates were well-dressed, well-fed, and came from homes which had a certain culture. "I was tall, lanky, wore pants which were too short and risked being made fun of because of their length. They were shorter than the length of my legs."³³ He admits that he had the feeling that he was an ugly teenager. He rejected his own body, which was too bony. He was afraid of asking questions in class because, as he was older than his classmates, he felt obliged to ask questions that were more intelligent and pertinent than the rest of the class.' (Gadotti, 1994, 3)

³²Richard Shaull, author of the Foreword to *Pedagogy of the Oppressed* (New York: Herder and Herder, 1972, pg. 10)

³³From *Sobre educacao: dialogos* (On education: dialogues) (pg. 92). Rio de Janeiro: Paz e Terra, vol. 1, 1982 and vol. 2, 1984. With Seergio Guimaraes.

The disparity of Freire's situation had a trickle-down affect upon his own identity, impacting his self-esteem; sensitizing him to the cumulative handicap of being poor. His first-hand experience with the "*wretched of the earth*" certainly planted the seeds of his own educational ideology, which eventually germinated into the full-blown philosophy of education for which he has become famous. These same experiences, however, also served to trigger the motivations of his innermost being and to keep those motivations fuelled; sustaining him at the cutting edge of educational reform; perpetuating his propensity towards cultural revolution.

'His early sharing of the life of the poor (also) led him to the discovery of what he describes as the "culture of silence" of the dispossessed. He came to realize that their ignorance and lethargy were the direct product of the whole situation of economic, social, and political domination — and of the paternalism — of which they were victims. Rather than being encouraged and equipped to know and respond to the concrete realities of their world, they were kept "submerged" in a situation in which such critical awareness and response were practically impossible. And it became clear to him that the whole educational system was one of the major instruments for the maintenance of this culture of silence.' ³⁴ (Freire, 1972, 10-11)

Needless to say, the taste of deprivation was strong and it left its impression on the palate of the young Freire's heart. But he did not regard all of the repercussions of this deprivation as, necessarily, negative. In spite of the obvious limitations during those years of want, he found enrichment.

'Living in Jaboatao, playing knockabout games of soccer, he had contact with children and teenagers from poor rural families and the children of workers who lived in the hills or near the canals. "My experience with them," says Freire, "helped me to get used to a different way of thinking and expressing myself."³⁵ (Gadotti, 1994, 3)

Finding the "silver lining", discovering the opportunity in the midst of the "storm", became for Freire essential in what it means to learn or to grow or to become. He had discovered that experience must become his teacher, enlarging his world; shattering his stereotypes; minimizing his naivety; enhancing his propensity for dialogue. It would forever make him an existentialist, choosing to confront and deal with a "given" environment, rather than seeking to merely understand it. Confronting his experience, though, also made him a phenomenologist, in as much as it alerted his consciousness (the process of conscientization) with which he could interpret the phenomena (perceivable realities) of his own circumstances. More than anything, however, the difficult but enriching experiences

³⁴ Richard Shaull, op. cit., pg. 10-11

³⁵ *Essa escola chamada vida* (This school called life). Sao Paulo: Atica, 1985, pg. 7. With Frei Betto.

of his life led Freire to Christ and to the belief that hope can be found in the midst of crisis; that life can emerge out of death.

Out of his experience, Freire is quick to extrapolate that meeting and following Christ is not tantamount to being a Christian..

'I never say I *am* a Christian. I am either *becoming* a Christian or (I am) not (a Christian). It is a permanent process of dying and of being born again.' (Freire, 1976, *Becoming A Christian*)

This doctrine of death and resurrection, which is (of course) inescapably fundamental to classic Christianity, is a tenet which Freire personally embraces and then applies to his own philosophy of education. Drawing from an analogy of the prophetic church,³⁶ he discusses the notion of the prophetic educator.

'The prophetic church knows that, in order for it to survive, it has to *become* and the resurrection has to be daily. The prophetic church does not have fear of dying because it knows that, only if it dies, will it be resurrected. Likewise, the prophetic educator is not afraid to die, because she/he knows that in order to be really educated, he/she has to be born again and again as an educatee (assuming his/her death as an educator). The prophetic teacher is not afraid of learning. Learning is like a resurrection.' (Freire, 1976, *Becoming A Christian*) (c.f..Collins, 1977, 74-77)

In application of his theological orientation, Freire comments succinctly.

'Learning has in it an act of surrender.' (Freire, 1976, *Becoming A Christian*)

Freire can speak of surrender, with such profundity, out of the authority of his own life situation. Clearly, as a hungry young boy, he did not choose his difficult circumstances of poverty. Nor, as a seasoned and committed educator, did he choose to be imprisoned and subsequently exiled. However, it was precisely the nature of such circumstances which seemed to instruct his heart and radically affect who he became.

³⁶Freire defines the prophetic church by contrasting it with the traditional church and the modernized church. He suggests that the traditional church has nothing to do with increasing consciousness. Furthermore, the modernized church is only the traditional church becoming more efficient in being traditional. Both will die in history without resurrection. The prophetic church, which is as old as Christianity without being traditional and which is as modern as it has to be without being modernized, is the only church which survive history. The prophetic church will survive precisely because it does increase consciousness, which implies that it continues to change or to grow or to learn. This "learning" insists that the prophetic church continues to be involved in the essential process of dying and being born again. (Freire, 1976, *Becoming A Christian*)

Freire refers to this "education" when he discusses his incarceration as a crucial juncture in his life.

'I spent 75 days in jail. But, without seeming masochistic, I always say that it was good. I could learn something also.' (Freire, 1979, *Letters In The Earth*)

Freire had resided on both sides of the proverbial "fence" of economic and class struggle. He had discovered that the disparity he experienced there was not necessary, but imposed. He came to believe that part of the human capacity and (truly) human responsibility, was the absolute necessity of challenging or interrupting and unravelling the oppressive pattern of silencing the relationship between human consciousness and reality. As if to provide a pedagogical dimension to the Latin American preponderance towards Liberation theology³⁷, Freire strained to find the common ground between Christianity and Marxism.

'The more I studied Marx, the more I could re-read the Gospel in a new way.'
(Freire, 1976, *Becoming A Christian*)

Freire reflected such a philosophical balance in his, now classical literary work, "*Pedagogy Of The Oppressed*".

'The pedagogy of the oppressed looks forward to peace, but it doesn't refuse to fight for it.' (Gadotti, 1994, 93)

Freire's Christian/Marxist alliance was tempered by his inclination towards "personalism"³⁸ which, inspired by the French Christian Emmanuel Mounier, suggests that the value of the person is above everything else. (Gadotti, 1994, 172) Even though personalism does not represent a complete political or philosophical perspective, Freire was drawn to its practical and optimistic view of the world (Collins, 1977, 29-30) which amounts to a simple view of respect for others. This personalism seemed to massage a passion inherited from his father.

While Freire's endorsement of personalism need not be seen as precluding the importance of community, neither must his Marxist perspective of collectivism (which, particularly

³⁷ A progressive conception of theology and of the social and political role of the church. It has developed especially in Latin America and defends the involvement of Christians in the struggle for liberation. It is opposed to dogmatic theology, which establishes a rigid code of conduct for Christians, based on the defense of tradition, family, and property. Liberation theology uses the dialectic method to analyze reality. (Gadotti, 1994, 170-171)

³⁸ Emmanuel Mounier (1905-1950) founded an ethicopolitical doctrine called personalism. Personalism is different from individualism, which weakens the value of solidarity, and is a long way from collectivism, which puts the collective interest above everything else. (Gadotti, 1994, 172)

within the context of communism, becomes the inevitable vehicle of change and even revolution) necessarily equivocate the essence of community. The reality of community which emerged, for Freire, somehow managed to blend both of these seemingly divergent world views.

There can be no doubt that Freire experienced such community within the context of his family of origin, where respect ruled and where freedom thrived, creating an atmosphere for growth and change or even revolution. That same kind of community, however, also unfolded within the intimate confines of marriage with, his first wife, Elza.³⁹ Freire consistently describes, with considerable affection, the climate of love and unfailing acceptance (engendering security and, thereby, freedom) which he experienced in their marriage, and which spilled over to others as well.

'Elza was marvellous and continues to be. She is a permanent presence and stimulation in my life. For example, when I was in prison in 1964, Elza visited me and brought me pans full of food for all my cellmates. She never told me, "Look, if you had thought a little more...if you had avoided certain things, you wouldn't be here." Never. Her solidarity was total and still is.'⁴⁰ (Gadotti, 1994, 4-5)

It seems that the community of marriage with Elza engendered the kind of security and freedom which could challenge Freire; which could enable Freire to wrestle with some the passions and the convictions of his heart.

'Motivated by Elza, Freire devoted himself entirely to educational work and abandoned his work as a lawyer soon after his first case. Freire himself tells the story: "I had to collect my fee. After talking to my client, a young shy, frightened dentist, I decided not to charge him. He was happy because I was this kind of lawyer, and I was happy when I stopped being one."⁴¹ (Gadotti, 1994, 8)

The extent to which the Church provided the same kind of community for Freire needs qualification. Certainly, being brought up by his mother as a Catholic and remaining committed to basic Christian doctrine, the Church had an indisputable influence upon Freire's life and thought. However, the extent to which the Church provided the kind of

³⁹In 1944, Freire married Elza Maia Costa de Oliveira, a primary school teacher who taught children how to read and write. They were married when Freire was twenty-three and was working as a secondary school teacher. They had five children, three daughters and two sons. It was Elza who stimulated him to systematically devote himself to his studies, and she even helped him to elaborate the method which has made him so well-known. Freire lost Elza on October 24, 1986, after forty years of "being sweethearts". After a difficult period of recovery, Freire found love again at the age of sixty-six with Ana Maria A. Hasche. They were married on August 19, 1988.

⁴⁰Interview in the newspaper *Pasquin* (Rio de Janeiro, Brazil) May 5, 1978.

⁴¹Alves, Marcio Moreira. (1968). *Christ Of The People*. Rio de Janeiro: Sabia.

milieux for his heart to find formation is clearly qualified by Freire in his differentiation between the prophetic church and the traditional/modernized church⁴².

Freire's strong views pertaining to the Church were permitted and even fostered by a community within the larger Church community. He became a militant participant in the Catholic Action Movement⁴³ which, in a sense, gave Freire a voice for some of the passions of his young heart. This movement was sanctioned by the very Church which it often scathingly criticized. In this, the Church (as imperfect as it is) provided the kind of freedom characteristic of (what became for Freire) true community.

The question which begs, when considering Freire the educator, is the extent to which he actually experienced true community within the context of institutionalized education. Clearly, in as much as conscientization⁴⁴ can be considered heart education, much of what went on with the Movement For Popular Culture in Recife, Northeastern Brazil, hints at the existence of true community within the formalized educational system. It seems, though, that the community in which that heart education thrived was not a community designed or generated by any particular educational structure, but a community borrowed from the already functioning peasant communities (where the process of conscientization was first tracked). The "culture circle", which veritably defined the parameters of Freire's literacy groups, became a community of its own. Nevertheless, each culture circle remained an extension of the larger peasant community and, as such, maintained the identity and the security of that larger community. That security, characterized by respect, granted the freedom to move towards conscientization.

'One of the anonymous illiterate teachers once said, "The democratization of culture (as part of the process of conscientization) has to start from what we are and what we do as a people, not from what some people think and want for us".' (Freire, 1973, 81)

Among the peasants, effective community did not need to be developed. It seemed to exist almost naturally. It simply needed to be legitimized and employed, rather than ignored or neglected. What is curious is the implicit connection which emerges between community and the rural environment. The country factor, as it pertains to a curriculum of the heart, becomes inescapable.

⁴² For a discussion of this *differentiation* please refer to Footnote #36 (Fossen, 1996, 101).

⁴³ The Catholic Action Movement was an organization set up by the Catholic Church in the 1920's to publicize Catholicism. It was formed by grassroots teams, diocesan, regional, and national federations and national councils. In the 1950's, this group had an important role in the formation and organization of the struggle for grassroots reforms. (Gadotti, 1994, 162)

⁴⁴ For a discussion of *conscientization* please refer to Footnote #30 (Fossen, 1996, 99).

The same kind of heart-building community which Freire had discovered within the context of his own professional contribution appears to have characterized his own (earlier) formative environment. It seems that the social milieu, which he knew to be conducive to the task of eradicating illiteracy and essential to the process of conscientization, continued to add to a curriculum of his own heart as it informed the kind of atmosphere that a leader of heart must cultivate.

As an educator, Freire not only operated as a transformational leader but also (perhaps even inadvertently) contributed to an understanding of how such a leader develops. To the extent that he managed to turn the spotlight of conscientization upon his own life, he provided a view of his personal inner formation. In so doing, he served to open up a window on the heart.

PAULO FREIRE: Reflections On The Heart

'Great humans bring with them something like a hallowed atmosphere, and when we seek them out, then we feel peace, we feel love, we feel courage.' (*Thich Nhat Hanh in The Raft Is Not The Shore*)

This is how one particular author/educator, Gloria Watkins⁴⁵ (McLaren & Leonard, 1993, 153) summarized her occasions for personal interaction with Paulo Freire. In a more elaborative fashion, Watkins described her first encounter with Freire as being born out of hurt and disappointment when she was purposefully boycotted (by organizers) from participation in workshops addressed by Freire.

'Even though I was allowed to participate when someone dropped out at the last minute, my heart was heavy because already I felt that there had been this sexist attempt to control my voice, to control the encounter. So, of course, this created an inner war within myself because indeed I did want to interrogate Paulo Freire personally about the sexism⁴⁶ in his work. And so with courtesy, I forged ahead at the meeting. Immediately individuals spoke against me raising questions and devalued their importance. Paulo intervened to say that these questions were crucial and he addressed them. Truthfully, I loved him at this moment for exemplifying by his actions the principles of his work.' (McLaren & Leonard, 1993, 152)

This account lends credibility to the suggestion that Freire is a leader with heart. His heart, so illustrated, is not only characterized by classic descriptors such as integrity, consistency, and teachability, but is also reflected in his apparent sensitivity to the feelings and struggles of others, particularly to the voice of the oppressed. The nature of Freire's heart, of course, comes as no surprise considering the focus of his writings and the passion which seems to undergird his thought.

In so many ways the conscientization, as outlined by Freire, defines his passion and becomes a map of his own heart development. Conscientization, which is based upon various crises of consciousness, represents the process of sorting through the circumstances

⁴⁵ Gloria Watkins, whose writing voice is bell hooks, is Professor of English and Women's Studies at Oberlin College. As an advocate for feminism she has written (among other pieces) *Talking Back: Thinking Feminist, Thinking Black, Yearning: Race, Gender, and Cultural Politics*. Her feminist voice has been met with wisdom. One attempt to silence her perspective happened in conjunction with her first occasion to meet Freire.

⁴⁶ Freire (and Freirean pedagogy) has been continually challenged regarding his low priority pertaining to issues of gender, as well as his obvious use of sexist (patriarchal) language, particularly in his highly acclaimed *Pedagogy of the Oppressed*. An example of Freire's response to this sexist challenge can be found in *A Dialogue With Paulo Freire* as written by Donaldo Macedo. (McLaren & Leonard, 1993, 169-176)

which serve to jar the consciousness. As such, it becomes implicated in matters of the heart.

Crisis

Freire was no stranger to "jarring" circumstances. From the poverty-stricken realities of his youth to the embattled realities of his incarceration and exile to the grief realities of his wife's (Elza) death, Freire found himself repeatedly conscientized; critically reflective upon the circumstances which were his own; veritably immersed in a (primarily unintentional) curriculum of the heart. His times of struggle or "crisis moments" became water-shed occasions when the normal course of his life was interrupted, opening a window on the heart, veritably forcing reflection and that unavoidable sifting process wherein that which was most important emerged; wherein priorities rose to the surface; wherein extraneous occupations of the heart were burned off, like so much dross.

Heart education, for Freire, seems to be a matter of learning *through* crisis circumstances rather than simply learning *about* crisis circumstances. As such, heart education insists upon subjective learning over objective learning. Understanding the significance of the subjective learning, for Freire, comes through understanding the strong influence of Christian theology in his revolutionary pedagogy. The significance of the subject in Freire's critical pedagogy is weighty and tightly interwoven with Christian theology.

'A saying repeated in many of his (Freire's) works is that the process of becoming a subject involves an "Easter experience". In the case of the educator it means dying as the unilateral educator of the educatees⁴⁷. In the case of anyone from the first world who presumes to teach or proselytize among peoples of the third world, it involves "dying" as a member of the first world in order to be "born again" in solidarity with the peoples of the third world. The "Easter experience" is one he insists upon for revolutionaries, missionaries, and pedagogues, and the metaphor is not used exclusively of religious values in his writings. The "Easter experience" is a precondition of authentic praxis.' (Collins, 1977, 76-77)

In this death/resurrection discussion, Freire illuminates and inculcates the heart in the learning/growing/maturing process. An "Easter experience" or a "death/resurrection opportunity" or (in more general and non-theological terms) a "crisis" can instruct the heart (allowing heart characteristics to grow) as it creates a subject; as it allows for subjective learning; as it moves beyond the antiseptic, cool perspective called the objective perspective.

That which is essential for the heart to grow through crisis, even the crisis of death and resurrection, is wrapped-up in the notion of surrender⁴⁸. It is surrender which distinguishes subjective learning from objective learning. Such surrender is not blind, even though it cannot predict consequence. Surrender is one of those "functions" which assumes understanding, but is more than cognition. Surrender also implies action, but is more than simple behaviour. Surrender is a deliberate move of the will. It is not fatalistic. It does not acquiesce. It is that choice to remove the oppression of a trauma or violence by working with such circumstances and, thereby, having a part in the outcome of a particular crisis. Surrender (dying) which leads to learning (resurrection) operates in the domain of the heart. It serves to link understanding to action; cognition to behaviour; stimulus to response. As such, surrender suggests that learning, at its most critical "moment", is a heart matter.

Surrender is most commonly recognized within the context of relationships, which always assumes a measure of crisis, an aspect of the death/resurrection reality. As such, it is surrender which generates trust and risk. It is surrender which allows for passion to flare. It is surrender, in relationships, which defines the essence of love and measures the practise of love. In the context of circumstantial crisis, surrender seems to allow the heart opportunity

⁴⁷Freire, Paulo. "The Political Literacy Process — An Introduction". *Luterische Monatshefte* (An unpublished manuscript translation of an article prepared for publication). Hannover, Germany, October, 1970, 8.

⁴⁸For more on "surrender" refer to *Paulo Freire: The Case Of A Transformational Leader* (Fossen, 1996, 101-102)

to learn (grow in) other characteristics such as perseverance, joy, courage, and overall strength of character⁴⁹.

Freire is an example of one who not only overcame but also used his difficult circumstances to move him beyond mediocrity. He did so by surrendering to them as opportunities to learn; by working with those crises as precursors to resurrection. In that surrender, Freire's heart was in formation. It served to move him beyond the mere awareness of his raw circumstances and to propel him towards solution.

In so many ways, his own heart education resembles (or, at least, happens in conjunction with) the process of conscientization for which Freire has gained notoriety.

'Conscientization is a word that is used by Freire to show the relationship that should exist between thinking and acting. A person who becomes conscientized is able to discover the reason why things are the way they are. This discovery should be accompanied by a transforming action.' (Gadotti, 1994, 166)

Freire demonstrates how the process of conscientization is facilitated by a particular methodology which utilizes language to specifically address illiteracy. However, it is in the process of being educated to read that the illiterate student is also being educated to become aware, which catapults that subject into taking initiative; into being responsible for matters of personal identity; into favouring participation over passivity.⁵⁰

Some common elements of conscientization, such as 'self-awareness' and 'motivation towards change', certainly belong to domain of the subjective (vs. the objective). Such elements also clearly indicate activity of the heart. But whether or not conscientization can (or should) be discussed in terms of the heart, there can be no doubt that Freire considers conscientization to be deeply affected by one particular persistent factor, which is also clearly essential to the formation of the heart. That one recurring factor (as has already been

⁴⁹ Compare this though with a similar (Biblical) discussion found in James 1:2-4 which says,

"Consider it all joy when you encounter trials, knowing that the trying of you faith produces patience. And let patience have its perfect result, that you may be completely mature, lacking in nothing."

⁵⁰ It may incite the proverbial "chicken/egg" argument, but the question which begs has to do with whether conscientization/heart formation is dependent upon the eradication of illiteracy or whether the eradication of illiteracy is dependent upon heart formation/conscientization. It seems possible that, with regard to Freire's early literacy programs, the heart/the process of conscientization was as much impacted by those teachers who came (out of respect for the learner) believing that they (the learners) could "become", as by the actual language education which they imported. This seemingly indispensable human element in pro-literacy operations once again elevates the coaching factor which is so foundational to heart formation.

discussed) has to do with confronting deprivation; with facing difficult circumstances; with employing surrender. Of course, such surrender invites change and often precipitates further struggle, which Freire views as normal, even necessary.

'Conflict or struggle is the mid-wife of consciousness. It serves to shape consciousness.' (Freire, 1979, *Guns and Pencils*)

Freire would, therefore, suggest that conflict or struggle (so as to grow within) is not only something to properly endure but also something to properly engender. This perspective, which has created no small stir surrounding Freire, opens the door to the notion of violence within the educational endeavour. Freire defends violence in education only to the extent that education functions as a hand-maid to revolution and that violence is implicit in revolution.

'Revolution is the process of eliminating the possibility of oppression. The oppressed must use some form of violence to get out from under oppression. If the process of conscientization helps get people out from under oppression, it can be seen as violent.' (Freire, 1976, *Guns and Pencils*)

For Freire, violence comes in many shapes and sizes. Conscientization is one particular manifestation of violence⁵¹. As such, conscientization essentially pushes Freire towards the Marxist perspective regarding change and its inevitable revolution. This "jump" to Marxist ideology and (therefore) methodology, particularly within the context of typical third world hegemony (and its resultant class inequality and oppression), is not much of a leap considering the raw realities of the world in which he had been raised and for which he had compassion.

'I went to the people, to the peasants, in my youth (as an educator) because of my Christian faith. But when I arrived there, the people and their reality sent me to Marx.' (Freire, 1976, *On Becoming A Christian*)

It seems ironic that any aspect of the heart should be so intricately connected to violence. But, then, there is nothing comfortable or peaceful about cooperating with crisis or death. Nevertheless, it is this surrender which opens the door to resurrection, new life, and inner growth. Crisis, properly handled, is integral to a curriculum of the heart.

Coaching

The curriculum of Freire's heart was facilitated by coaches who, among other things, helped to interpret (and sometimes initiate) the various "jarring" circumstances of his life and,

⁵¹ According to Freire, 'The process of awareness comes through struggle. Therefore, conscientization can be seen as a violent process.' (Freire, 1976, *Guns and Pencils*)

thereby, influence the heart connections between his cognition and his behaviour. The crises which "jarred" Freire's consciousness could have affected his heart in ways quite variant from what they did, had he been otherwise coached. The rules or the patterns which governed the interpretive function of his consciousness were, to a large extent, set into place by particular significant others in his life. The most consistent interpretive "rule" which seemed to surface among his coaches was respect.

At first glance, respect seems somewhat disconnected from the process of interpreting crisis. At the most, it appears to run parallel with emerging crises, providing a kind of 'moral support' alongside of difficult circumstances. Upon further consideration, however, it becomes apparent that the capacity to effectively work through the reason for crisis or the value in crisis is completely dependent upon gaining subject status. Only from the vantage point of 'subject' can crisis become opportunity⁵². Meaning or purpose in crisis which is imposed, externally or objectively, can inform cognitive functions and even alter practical behaviour, but it can never instruct the heart. Immersing the heart in the crisis insists upon subjective authority. Such authority develops under the tutelage of respectful coaching where effective subjectivity becomes the norm.

The most valuable commodity passed on by Freire's coaches seemed to be respect; the kind of respect which refused to be controlling; the kind of respect which granted Freire the courtesy, even the honour, of expecting (from him) responsible decision-making; the kind of respect which assumed maturity, even when that assumption thrust Freire into the perpetual crisis of being subject. But, for Freire, respect did more than affect his heart, personally. Respect served to forge the critical pedagogy for which he is best known.

For Freire, the educator, respect is that essential quality of heart which regards people as people rather than psychological statistics or sociological masses or articles of philosophical debate. Respect listens for a voice in a culture of silence. Respect prefers personality over product. It opens the door to viewing the "other" as subject rather than object. It is implicit in so much of what Freire has to say about education. In his classic best-seller, *Pedagogy of the Oppressed*, Freire forever discusses respect without actually identifying it as such.

'The book elaborates Freire's basic theme: men and women, to be fully human, must become subjects. Education that fails to enhance the "ontological vocation" of mankind is not only non-neutral, it is suffocating. From the very beginning it is clear that Freire wants to talk about education and the poor of this world who are victims of oppression. If education is to succeed it will be a process of humanization carried out *by and with*, not *for* the larger part of mankind.' (Collins, 1977, 20)

⁵² Compare this reference to 'subject' to the discussion surrounding subjective learning, in the section on 'crisis' from *Paulo Freire: Reflections On The Heart*. (Fossen, 1996, 107-109).

Respect assures a humanizing "touch". That is why Freire's father and mother and his wife (Elza) were some of his most obvious heart mentors. But there were others, as well. There were those individuals who Freire had not necessarily met personally or "touched" physically but who had mentored respect, nonetheless. Numbered among such coaches would be such historical/ ideological figures as Mounier, Husserl, Marx, and, of course, Jesus. In feeding his intellect and in recommending his behaviour, they had somehow managed to also instruct his heart. The "heart" synapse, between Freire's "head" and his "hands", seemed connected by the multifaceted impulses of respect hailing from these eminent significant others. Theirs was a vicarious coaching, but a coaching which functioned to move Freire passionately.

Community

According to Freire,

'Community is that collective experience upon which we can reflect.' (Freire, 1984, *On Critical Pedagogy*)

The extent to which heart education happens within the arena of community is dependent upon the extent of a given community's collective/reflective experience. Underlying the capacity of a community to engage in (particularly critical) self-reflection is the necessary security to allow for productive and progressive freedom of speech.⁵³ Such reflective freedom enlarges the dialogical opportunity to move beyond the language of the head or of the hands to the language of the heart. In the safe and liberating environment of 'true' community, communication can move beyond the conventional world of thoughts and actions to the less familiar and less comfortable but (nonetheless) real world of feelings and passions.

'Dialogue is...an existential demand, which enables communication and allows what is immediate and at hand to be surpassed. Surpassing these "situation-limits", the pupil-educator reaches a complete vision of the context.' (Gadotti, 1994, 53)

Dialogue, as promoted in 'true' community, generates an atmosphere of acceptance and caring which is conducive to and essential for an effective curriculum of the heart.

⁵³ For further discussion regarding the essential connection between security and freedom in community, refer to *Paulo Freire: The Case Of A Transformational Leader* (Fossen, 1996, 103-105).

'Paulo Freire refers⁵⁴ to the dialogic category not just as a method but as a strategy to respect the knowledge of the pupil.' (Gadotti, 1994, 53)

Freire was accustomed to respectful, reflective, dialogue-producing communities within the framework of his family of origin, and his marriage (at least with Elza), as well as the prophetic manifestations of the church. It is, therefore, not surprising that he discovered and worked to foster the employment of such "true" community within the context of his (now famous) literacy education programs.

With the persistent emphasis upon dialogue in his conscientization, Freire builds strong ties between community and education. Education does stand apart from community. Nor is education one aspect or one dimension of community. Secure and liberating reflection is what community is all about. The dialogue of community is education at its best. Education is community. And community is education. Together, the two bear the seeds of dynamic change.

'Education is not the tool for transformation. It is not the leaven for transformation. It is the arena for transformation.' (Freire, 1984, *On Critical Consciousness*)

With his allusion to transformation Freire implicates the heart in the community-education consortium. Respectful, dialogical reflection publicly exposes the dreams, the passions, the motivations of the heart. In so doing, it fomenters possibility and signals revolution. Community, in cohort with the informed heart, becomes but a catalyst (and also a product) of a given revolutionary process. Freire explains why.

'Revolution implies the masses of the people getting their history into their hands. That is why every revolution is a great motivation for the people.' (Freire, 1984, *On Critical Pedagogy*)

In his earliest writings, Freire identifies the revolutionary nature of "true" community by pointing to the contrasting world of those trapped by oppression. What often looks like community amounts to a gathering of the subjugated.

'The ordinary person is crushed, diminished, converted into a spectator, maneuvered by myths which powerful social forces have created. These myths turn against him; they destroy and annihilate him. Tragically frightened, men fear authentic relationships and even doubt the possibility of their existence. On the other hand, fearing solitude, they gather in groups lacking in any critical and loving ties which might transform them into a cooperating unit, into a *true community*.

"Gregariousness is always the refuge of mediocrities," said Nikolai Nikolaievich

⁵⁴Freire makes this reference in a conversation with Sergio Guimaraes (Freire, *Sobre Educacao: dialogos* {*On Education: dialogues*}. Rio de Janeiro: Paz e Terra. Vol 1, 1982, 77-78).

Vedeniapin in *Dr. Zhivago*. It is also an imprisoning armour which prevents men from loving.' (Freire, 1973, 6)

In sifting through what community is "not" Freire affirms that true community is relationally mandated and that authenticity in relationships is augmented by an environment of care and trust, over against fear and ignorance. While dialogue operates as the inescapable catalyst for authentic relationship it is, in turn, generated by such interpersonal authenticity. The importance of 'true', dialogical community to a curriculum of the heart cannot be overstated. It creates a place where the heart is encouraged and can operate safely.

The question which remains, however, is one of practicality. What, in particular, moves a community to dialogue? Certainly the question of identity comes into play. The very notion of community is typically shrouded in abstraction. According to Freire, the parameter of community is something "*difficult to hang on to*" (Freire, 1984, On Critical Pedagogy). His suggestion in "*concretizing community*" is to, somehow,

"identify a concrete threat to that community. When that occurs, the abstract nature of community diminishes". (Freire, 1984, On Critical Pedagogy)

The idea of threat seems, at first, counter-productive to any community operation. Upon further consideration, however, it becomes apparent that while threat is certainly uncomfortable and often fearsome, it also generates dialogue. Various manifestations of community illustrate this phenomenon. When a family is traumatized, when a school is challenged with closure, or when a village/city/region encounters disaster, there is a 'coming together' for purposes of survival. That very process of coalescence veritably forces dialogue and, often concomitantly, enhances authenticity.

It seems ironic that the 'true' community heartbeats of security and freedom would ever be, even somewhat, dependent upon the exercise of threat. This paradoxical thought of threat, however, is strongly reminiscent of the crisis perspective that good/joy/opportunity can and should emerge from struggle/pain/difficulty, that from death comes life. The Easter experience, it seems, is not only relevant in the context of the individual. It also finds a place in the corporate dimension; in the community.

Conclusion

The crises, the coaches, and the communities of Freire's life all contributed to the construction of his heart; a heart which is characterized by vision, and perseverance, and love. Such is the heart of one who makes a difference; who makes an impact; who manages to transform. What is most intriguing about Freire is that, while he operates **from** or **with** the heart, his greatest contribution seems to be what he offers **to** or **about** the heart. Freire's

is the heart of a world leader whose passions are inescapably noticed by other "giants", for sure, but are most essential for those best characterized as the "little people".

'On September 19, 1983, his birthday, he (Freire) received a letter from twenty-four public schoolchildren in Sao Pedro, Sao Paulo state, who asked him to "continue loving children forever."

On September 28, 1983, Freire replied to the letter: "Dear Friends from the First Grade at Gustavo Teixeira School,

I received your letter today...I was very happy to see you had such a lot of confidence in me when you asked me to continue loving children. I promise I will never stop loving children. I love life too much." (Gadotti, 1994, xx)

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CHAPTER SIX

CONCLUSIONS ON THE HEART

Introduction

All Men Die.

But Not All Men Really Live.

(William Wallace as played by Mel Gibson in the Movie *Brave Heart*)

The movie **Brave Heart** could just as appropriately be called **Free Heart**. The theme of the entire motion picture centred around the pursuit of freedom. While the obvious object of freedom was of a political bent the reality of freedom, as portrayed throughout, was a matter of the heart. Even when subjugated, abused, and/or incarcerated, it was the **Heart** that was **Brave** which was the **Heart** that was **Free**. That freedom which was characterized by such heart passions as courage, love, loyalty, indignation, joy, and vision was, in fact, a freedom of the will; a freedom to choose; a freedom from control; a freedom to be.

This movie, in all of its graphic beauty and horror, profoundly depicted something of human reality that, people who really live are people of heart. Such people, of heart, are not saved from struggle. Nor do they manage to, somehow, "surf" around crisis. Nor do they succumb to such difficulty. People of heart live through pain and grow amidst difficulty and thrive in crisis, precisely because their hearts are truly free.

These are people who others, unavoidably, admire. They are more than survivors. They are victors. They are leaders (whether famous or not; whether formalized or not) whom others want to follow. They are transformational leaders, not by design, but by decision. They are leaders who have learned to choose well. The question, of course, is "how?" Herein lies the mandate of this study.

The relationship between heart education and transformational leadership is really quite straight-forward. Transformational leaders are, very simply, leaders with heart. As such, these leaders serve as "means to an end", in terms of this study. By examining their lives, particularly those aspects of their lives which affected them deeply, the objective has been (herein) to ascertain those factors which contributed to their heart development.

Even though transformational leadership informs a curriculum of the heart, the significant findings, in my study, can easily be applied the other way. That which is essential to heart education is essential to (at least transformational) leadership development. Of course, heart education potentially has a much broader application. Arguably, anyone and everyone can grow in terms of the heart. Having said that, a case can certainly be made for positing that heart maturation qualifies anyone to become a transformational leader. Indeed, a transformational leader is simply someone who is being followed by another, for reasons of the heart. Even if a given individual operated as a 'leader with heart' for only one other

person (as would be the case in a variety of familiar relationships, such as marriage relationships, parent/child relationships, sibling relationships, or even simple friendships) that leader would certainly be operating as a transformational leader. The notion that leadership automatically implies a public perspective, in terms of numbers or notoriety, certainly limits the philosophical perspective of leadership. The significance of the heart in leadership is almost incalculable when leadership, overall, is embraced as essential and pertinent by those who do not intend to lead, but do and by those who try to lead, but don't.

Crisis

"We'll be there in fifteen minutes", he commented, as his wife made her way to lie down at the back of the motorhome.

That was the last thing he could remember, as he pulled himself from the wreckage which claimed the life of his wife of nearly forty-two years. What exactly happened, on that early morning rendez-vous with death, remains a mystery. The vibrant businessman, now widower, sat limply in the pew, staring ahead in numb disbelief at the casket which carried the remains of the woman who, not one week prior, had talked and walked and spoken with him; the woman he had enjoyed and respected and loved more than words can say. She was gone and, with her passing, life would never be quite the same again. His world had turned upside-down. His future was unclear. His choices were troublesome. His life was in crisis. Though other crises had come and gone, this one probed a new dimension of his heart; a dangerous dimension, but one which also posed opportunity for the heart to grow in a transformative fashion.

Not all crises are born in such pain. Not all crises assume trauma. They come in an a variety of shapes and sizes. But they all carry an element of risk, of potential danger and loss. And they all provide opportunity for transformation. Some crises are relatively subtle in nature. Some are anything but subtle.

On one sunny, Sunday morning in Transylvania Laszlo Tokes (the adolescent) had to decide whether to attend church with his family (as was the family custom) or to go swimming with his friends. (Fossen, 1996, 34) On another grey and cold Sunday morning in Transylvania Laszlo Tokes (the pastor) had to decide whether to continue his courageous vigil for truth and freedom or to capitulate to incessant threats of a ruthless totalitarian regime. Both occasions, which represent different dimensions in Tokes' crisis of identity, were dangerous in terms of his heart formation. Both occasions provided opportunity for his heart to grow. The difference had everything to do with the choices he made. The rest is history.

In her younger years, Mother Teresa faced an on-going struggle with the fragile condition of her personal health and the with the disadvantage which that frailty

seemed to levy upon her future endeavours. In her later years Mother Teresa faced an on-going struggle with the fragile condition of the poorest of the poor, who surrounded her, and with the disadvantage which that frailty seemed to levy upon their future endeavours. Both seasons of her life, which represent different dimensions in Mother Teresa's crisis of faith, were dangerous in terms of her heart formation. Both occasions provided opportunity for her heart to grow. The difference had everything to do with the choices she made. The rest is history.

As a student, Diana (the Princess of Wales) searched for a place to call home and found purpose even in the shadows of a fractured family dynamic. As a Princess, Diana searched for purpose and, in so doing, found a sense of belonging among those lost in the shadows of a fracturing society. Both pursuits, which highlight Diana's on-going crisis of self-esteem, have been dangerous in terms of her heart formation. Both endeavours have provided opportunity for her heart to grow. The difference has everything to do with the choices she has made. The rest is history in the making.

In his crucial formative years, the poverty which had fallen upon his family served to imprison the young Paulo Freire in a debilitating cycle of disadvantage. In his early professional years, the disadvantage which he sought to eradicate among the poor served to incarcerate Freire amid a debilitating cycle of inequity. Both confinements, which exposed Freire's crisis of injustice, were dangerous in terms of his heart formation. Both entanglements provided opportunity for his heart to grow. The difference had everything to do with the choices he made. The rest is history.

"Don't be afraid of pressure. Remember that pressure is what turns a lump of coal into a diamond." (Anonymous)⁵⁵

When pushed to a word, a curriculum of the heart must be distilled to the reality of crisis⁵⁶. It is just that simple. At the same time, it is just that difficult. Heart education amounts to

⁵⁵(Anonymous. 1993. *God's Little Instruction Book*. Tulsa, Oklahoma: Honor Books, Inc.)

This allusion to crisis points, once again (c.f. Fossen, 1996, 108), to a familiar Biblical injunction.

"Consider it all joy when you encounter difficulties (crises) knowing this, that the trying of your faith works patience. But let patience have her perfect work, that you may be perfect and entire, wanting nothing." (James 1:3-4)

⁵⁶While discussing the matter of identity, in his book *Transforming Leadership*, Leighton Ford refers to Paul Tournier who wrote a captivating book called *Creative Suffering* and who suggested (in his conclusions) that "a close link existed, among leaders, between the experience of deprivation and creativity" (Ford, 1991, 42). In as much as deprivation constitutes (an often ongoing) crisis and in as much as creativity can be characterized as an

working through the never-ending barrage of life's crises. One thing is certain. Crisis is ubiquitous. It exists everywhere and all of the time, as part of the human experience. In a sense, it defines the human experience. In as much as humanity is distinguished by the capacity to freely choose, crisis defines the forever opportunity to be human. In the final analysis, crisis occurs whenever decision needs to be made. Crisis, it seems, only occurs when the will is in tension (Fossen, 1996, 72). As such, any crisis is always a crisis of the will.

Therefore, crisis is not something which should be viewed as negative or foreboding. Rather than being feared or ignored, crisis is (more wisely) something to be readily approached, even embraced. When crisis is recognized as normal, rather than unusual, decision-making in the face of crisis becomes normalized and the heart is given the opportunity to grow. When crisis is minimized or given a "blind eye", decision-making gives way to avenues of acquiescence and ruts of routine or habit and feelings of futility, as the heart slips into lethargy. A healthy view of crisis minimizes the "knee-jerk" reaction, and at least allows occasion for the heart to be exercised. Foundational to any curriculum of the heart is the assumption and the acceptance of crisis as normative.

Even when embraced, however, any given crisis can become either a danger to the heart or an opportunity for the heart to function effectively and to grow. The difference, again, has everything to do with responsible decision-making. Needless to say, the word "responsible" is a loaded and slippery term, laden with values of all shades and dimensions. In terms of decision-making, however, responsibility seems directly connected with the maintenance of freedom, specifically freedom of the will. Danger for the heart increases as the freedom to choose is, in any way, curtailed. Ignorance, fear, anger, bitterness, boredom, defensiveness, and withdrawal are examples of danger signals to freedom of choice. They represent possible responses to those circumstances of life which place the heart in crisis. They describe various ways that the heart shuts down its choosing capacity and, thereby, begins to deteriorate. On the other hand, opportunity for the heart to grow and to mature increases as the heart's freedom to choose, in any way, becomes strengthened. Understanding, courage, peace, forgiveness, enthusiasm, vulnerability, and initiative signal augmented freedom of choice and usher in opportunity for the heart to thrive in crisis. In so many ways, these indicators of heart freedom become effective measurements of heart education. As they point to (at least some of) the ends of a heart curriculum, they also (most certainly) become integral to the means. They are not direct tools of heart education

aspect of the heart, this finding affirms the crucial role that crisis plays in a curriculum of the heart.

Tournier was inspired by the work of the French researcher and author, Pierre Rentchnick, who wrote an article (and later a book) with the curious title, *Do Orphans Rule The World?* Tournier concluded that "deprivation (from circumstantial to relational to emotional) may arouse an exceptional will to power" (Tournier, 1982, 3). Again, the crisis of emotional deprivation and the stimulation of a leader's will to power, highlights the significance of crisis in a curriculum of the heart.

but, as they play a role in reflecting the heart's freedom to choose, they certainly contribute to the process.⁵⁷

Therefore, a curriculum of the heart must make a place for identifying crises through systematizing an understood set of (albeit quite qualitative) crisis indicators. More than anything, these indicators serve to codify the direction that a given heart may be leaning. In the broadest terms, heart crises can be characterized as being either dangerous or opportune. Freedom of choice operates as the basic criterion for differentiation. If, in the midst of crisis, the heart begins to shut down its decision-making capacity, predictable attitudes and/or behaviours tend to emerge. These become danger signals; "red flags" alerting the heart of concern for its own freedom of choice. If the heart (even though struggling) maintains or even enhances its volitional faculties, a very different set of heart descriptors tend to surface. These indicators serve to assure the heart of its opportune condition, of its essential freedom, in spite of surrounding circumstances.

"The last of human freedoms is the ability to choose one's attitude." (Frankl, 1959,86)

Crisis normalization and/or crisis identification inevitably lead to discussions of crisis categorization. Certainly, some crises have a greater impact upon the heart than other crises. Similarly, it only seems logical to assert that the extent of heart education is relatively proportional to the measure of the crisis; that the greater the crisis, the more the heart is affected. There is much to be said for working through "little" crises effectively, so that the "big" crises are not so alien or perceived as so impossible⁵⁸. The difficulty which emerges, of course, is to somehow ascertain what exactly constitutes a "great" crisis. That which may be a major crisis to one, could certainly be considered minor to another. Even for the same person, that which comprises a major crisis at one season of life, conceivably pales in significance on another occasion. The temptation, therefore, to somehow "rank" crises and then to generalize them according to their variable impact upon heart development is folly. Similarly, the capacity to effectively measure or predict heart formation, based upon a characterization of crisis, is to disregard the human variable of individual difference. When it comes to matters of the heart it seems that, like beauty, the view of crisis is ultimately in the eye of the beholder.

Therefore, an effective curriculum of the heart facilitates the "beholder" in not only identifying what constitutes personal crises but also prioritizing such crises through estimating the magnitude of risk involved. In this regard, it is essential that crisis not be confused with those circumstances of life which "set the stage" for crisis. Circumstances

⁵⁷It should be noted, again, that process and product in heart education are forever "blurry" and difficult to delineate.

⁵⁸The process of maturation, from matters of lesser to greater significance, is a recurring theme among the parables of Jesus (Matthew 25: 14-30; Luke 16: 1-13; Luke 19: 11-27) which Jesus aptly summarizes when he declares in Luke 16:10, "He who is faithful in a very little thing, is faithful also in much".

are not irrelevant. They are, simply, not pivotal. What is pivotal is the perceived risk (to the subject) in the face of circumstances and, particularly, how that risk interfaces with the capacity for responsible decision-making. The greater the crisis, the greater the risk (for the subject) surrounding the decision-making process. Champagne served at a wedding reception, for example, is hardly the making of a crisis except, of course, for the alcoholic. Telling the truth of misbehaviour to a parent is often a crisis to a child. That crisis is much greater, of course, for the child of an abusive/controlling parent. The risk pertaining to responsible decision-making persistently becomes the differentiating factor. As such, crises cannot be artificially created. Circumstances may be arranged and/or conveyed so as to initiate or to expose crises or to trigger memories of by-gone crises. But the risk dimension, itself, cannot be easily transplanted.

The normalization, identification, and categorization of crisis paves the way for the emancipation of crisis for the endeavours of the heart⁵⁹. Crisis, unshackled, becomes the *sine qua non* factor in terms of heart education. The question which begs, of course, has to do with how? How can crisis become productive? How is crisis to be handled, so as to minimize its dangers and to maximize its opportunities? What needs to happen to ensure that, in the midst of crisis, freedom of choice is preserved? What characterizes the dynamic of surrender in crisis (Fossen, 1996, 107-109)? What can be done to encourage and to capitalize upon subjective learning (Fossen, 1996, 110)?

The key, according to this study, has to do with relationship. That we are social beings is no secret. That our gregarious tendencies greatly influence our hearts may be a bit of a surprise. The assertion, herein, is simple. If we want to get good at heart education, we will have to get good at the matter of relationship.

There are, of course, a whole variety of relationships which are part of the human experience. The kind of relationships, however, which seem to contribute most significantly to the emancipation of crisis and (therefore) to a curriculum of the heart are best characterized as the coaching relationship and the community relationship. Therefore, it only makes sense to examine and to work with these relational manifestations, in particular.

Coaching

The term "coach" is deliberately selected. The athletic or (sometimes) musical/dramatic images it typically projects points to more of a guiding/facilitating/enhancing relationship rather than an instructing/instilling/controlling relationship. This perspective of a coach is

⁵⁹Notice the NICE acrostic. The significance of crisis, to matters of the heart, is understood when crisis is normalized, identified, categorized, and emancipated. The first letter for each of these terms of process forms the mnemonic device which describes a "nice" crisis.

borrowed from the ancient Greek word *paraclete* which literally means *called alongside*.⁶⁰ The notion of "paraclete", variably translated as "comforter" or "advocate" or "one called to the aid of another", was originally applied to a military context and referred specifically to a "comrade in arms"; to a "partner in battle". A coach, so envisioned, becomes a "partner in crisis".⁶¹

Therefore, as it pertains to a curriculum of the heart, the idea of coaching has to do with coming alongside of another who is in crisis. A heart coach, called to the aid of another, functions to assist with or to influence or to mould the various phenomena which contribute to the crisis in question. These phenomena, of course, have to do with much more than the immediate circumstances of a given crisis. In general, they refer to such factors as skills or gifts or abilities, and ideas or knowledge or understanding, and feelings or visions or expectations, as well as opportunities or limitations or experiences of another.

As a partner in crisis, the practise of a heart coach is, essentially, to guide the heart of another through crisis. To speak of "through", however, is not to suggest "around", as if to help another manoeuvre in avoidance of crisis. Impacting the heart and challenging the will to grow through responsible decision-making, mandates deliberate surrender⁶² to crisis (Fossen, 1996, 107-108). A heart coach actually serves to promote such surrender and to, thereby, emancipate crisis (Fossen, 1996, 118-120).

Ironically, it is as a proactive agent of crisis (encouraging surrender) that this *paraclete* becomes the most effective guardian of the heart; sensitive to the realities of heart stress⁶³ (Fossen, 1996, 69); protecting the heart from the plight of lethargy; forever enhancing the heart's freedom to choose. This kind of heart coach, taking on the (seemingly dichotomous) role of protagonist and protector, of exhorter and encourager, may be best described as catalytic⁶⁴; as one who serves to enhance heart readiness⁶⁵ (Fossen, 1996, 69-70) while assisting in the process of crisis interpretation⁶⁶ (Fossen, 1996, 110-111).

⁶⁰ The English transliteration of this ancient Greek word is actually *paracletos* which is comprised of two separate words: "*para*" which means "*alongside*" or "*beside*" and "*cletos*" which is taken from the Greek verb "*to call*".

⁶¹ Interestingly enough, *paraclete* was the Greek word that Jesus used to describe the third person of the Trinity, the Holy Spirit, who would indwell the innermost being and who would "*guide (the believer) into all truth*" (John 14:16-17). Clearly Jesus regarded this Divine *Paraclete* as being involved in a heart function and in a heart location.

⁶² This notion of surrender is extrapolated from Freire's "death/resurrection" framework. It refers, herein, to that deliberate act of the will which distinguishes subjective learning from objective learning and suggests that, at its most critical moment, learning (in general) is a matter of the heart.

⁶³ Heart stress, as referred to here, has to do with the inevitable and variable struggles which ensue from freedom-letting.

⁶⁴ The original Greek understanding of this word, *catalytic*, is reflected in its components "*kata*" which means *wholly* or *completely* and the verb "*lyein*" which literally means *to loosen*. In its basic sense, *catalytic* makes reference to *completely loosening*.

Needless to say, this kind of catalytic coaching insists upon great familiarity with the other in crisis. And, in as much as familiarity breeds contempt, the greatest challenge⁶⁷ for a heart coach is to be intimate without being intimidating and to be close without being controlling. The relational chord which binds this tension resonates in the element of respect (Fossen, 1996, 110-111).

Therefore, when all is said and done, the practise of a heart coach is the practise of respect; of regarding people as people; of insisting that the other gain and/or maintain subjectivity⁶⁸ (Fossen, 1996, 107: 110-111). To the extent that respect elevates the subject status of another, it operates diametrically opposed to control⁶⁹. Of course the nature of such respect is something which needs to be well understood in the coaching relationship, the subject of on-going dialogue between a heart coach and another. However, it is the actual phenomenon of respect, as modelled by a heart coach and reciprocated by another, which feeds the coaching relationship and ultimately frees the heart.

As an advocate of subjectivity and respect; as a catalyst for heart formation; as a partner in crisis, the person of a heart coach can hardly function as a stranger. Mutual trust characterizes the line of relational demarcation which delineates the capacity for heart intimacy. A heart coach must not only be trustable, but also be able to trust. Trustability assumes availability, accessibility, and admirability (Fossen, 1996, 47-49) which highlights a high value for truth (Fossen, 1996, 49). The capacity to trust assumes commitment, confidence, and courage (Fossen, 1996, 91-92) which accentuates the necessity for grace or unconditional giving (Fossen, 1996, 88) in the relational process. Being an open book for

⁶⁵ This reference to heart readiness has to do with readiness for choosing, which involves a heart coach in a variety of relationally based activities, such as ensuring heart security, limiting heart distractions, expanding heart options, and fostering heart expectation.

⁶⁶ Crisis interpretation, on the part of the heart coach, amounts to helping the other sort through the "jarring" circumstances of any given crisis and then delineating the danger and the opportunity implicit in such circumstances.

⁶⁷ It may seem that a greater challenge for a heart coach (a partner in crisis) is being put in jeopardy of the same crisis, facing the same the dangers and opportunities, of the other. This perspective, however, does not take into account the heart reality that "crisis is in the eye of the beholder" (Fossen, 1996, 119) and that, though a heart coach may (sometimes) share in the circumstances of another the crisis does, by no means, accompany the circumstances. Technically, the moment that a heart coach encounters the same crisis of another is the moment when such coaching capacity is forfeited, not by demand, but by necessity.

⁶⁸ Freire regarded subjectivity as a product of conscientization. It is defined by the subject's capacity to view reality from a personal perspective rather than from the perspective of others.

⁶⁹ As the antonym of control, respect operates with courtesy, even honor, assuming maturity and expecting responsible decision-making from another.

another, in so many ways, opens the book of another. Such trust is seldom arranged or calculated. It can hardly be taught. Most commonly, such trust is discovered or won, as it is caught within the context of various on-going relationships.

Therefore, a heart coach is usually not someone who "is", but rather someone who "is becoming". To the extent that every relationship is unique, an effective heart coach for one is, by no means, necessarily an effective heart coach for another. Those who routinely qualify as heart coaches, are typically (though not always) the most obvious, relationally. Parents (for Tokes, Teresa, Freire), grandparents (for Tokes, Diana), spouses (for Freire), pastors/priests (for Tokes, Teresa, Freire), teachers (for Freire), sibling (for Teresa), friends (for Tokes, Freire) are all examples of significant others who, more by discovery than by design, became significant heart coaches. Effective heart coaches are, in the final analysis, those who prioritize relationship and, in so doing, "make room" for the heart and for matters of the heart.⁷⁰

This study supports the supposition that a person does not become a heart coach by chance or by election but through preparation; by being relationally refined through the fires of personal crises⁷¹. Even if it can be ascertained that someone has a particular propensity for relationship, the kind of relationship facilitated by a heart coach is one which generates trust, which elevates respect, which understands surrender, and which embraces crisis with

⁷⁰ As an "aside", it may be this priority on relationship which, at least partly, explains what seems to be a female domination of heart coaching. Of course, such domination may be coincidental or pure conjecture but, in terms of the cases examined in this study, the emergence of women as primary heart coaches is inescapable. Tokes' mother, Teresa's mother, Diana's grandmothers clearly levied the greatest heart impact in their respective lives and Freire's first wife certainly came close to matching the heart influence of his father. Certainly, the significance of the female dimension in the matter of heart coaching is worthy of attention.

Without getting into any extensive gender discussion, the seeming preponderance of women in the realm of heart coaching may be related to the cultural/historical reality that (generally) women remain the primary care-givers in the home (where heart coaching has tremendous opportunity). Perhaps there is something innately female about being relational and, therefore, more likely to embrace matters of the heart. However, in terms of this study, it would make sense that their on-going crisis of significance (in a, still, highly patriarchal world) has enabled women to be more effective partners in crisis; more aware of the need for respect in relationship; more capable of establishing and solidifying that essential but fragile trust, as heart coaches.

⁷¹ It is hardly coincidental, for example, that Mother Teresa's mother and coach (Drana) was herself groomed by the crisis of poverty; that Laszlo Tokes' father and coach (Istvan) was himself groomed by the crisis of oppression; that Diana's grandmother and coach (Countess Cynthia Spencer) was herself groomed by the crisis of fractured relationships; and that Paulo Friere's father and coach (Papa Friere) was himself groomed by the crisis of injustice.

another. It seems logical that a given coach's effective capacity for such relationship is best realized by way of crisis. Becoming a heart coach, therefore, assumes the transforming tutelage of personal crisis. To illustrate the significance of a coach's own experiential preparation, one author of a mentoring manual stated:

"I would much rather get advice from someone who understands what I am going through. The most effective counselors are 'wounded healers'...people who have experienced the kind of pain felt by the people whom they are counseling."
(McPherson and Rice, 1996, 72)

Respect in the coaching relationship illustrates that the "production" of a heart coach can only be forged amid the fires of crisis. Any given heart coach, having encountered the jarring circumstances of life and having wrestled with the dangers and opportunities implicit, therein, discovers that the heart grows through the process of choosing. As difficult as that process may be it, veritably, dictates a curriculum of the heart. A prepared heart coach understands and encourages this process, confident of the heart's capacity to choose. Respect for another emerges in the coaching relationship as the heart coach expects another to choose and then facilitates the freedom to do so. The temptation, on the part of the heart coach, is to give-up on another's choosing capacity; to either "throw-in-the-towel" on another's choice or to seize control of that choice. Succumbing to such a temptation lacks respect of another and forfeits a heart coach's role in the heart curriculum. Upholding respect in the coaching relationship affirms the instructive role of crisis in the decision-making process.

Parenthetically, the coaching characters of this study suggest that heart coaching is not something which can be artificially prepared. Understanding the centrality of relationship, the vocabulary and the rationale of heart processes, as well as the basic role of heart coaching is (of course) helpful to any coaching preparation but, in the final analysis, only supplemental in nature. A heart coach is someone who has already become or who is already becoming one, albeit often unknowingly, through the relentless influence of normal human phenomenae.

The bulk of literature regarding coaching⁷² does not seem to directly address the matter of a coach's preparation, beyond a level of general orientation towards a coaching relationship. It appears that a coach's readiness for the task is assumed as a basic qualifying trait for being a coach.

In terms of heart coaching, therefore, recruitment becomes everything. Naturally, recruitment does not serve to prepare a heart coach but, rather, identifies a heart coach in

⁷²Most literature pertaining to coaching can be located through the mentoring nomenclature. For an up-to-date and representative bibliography on mentoring refer to a *Bibliography of Mentoring Resources in Mentoring: Confidence In Finding A Mentor And Becoming One*. (Biehl, 1995, 185-196)

process⁷³. In this regard, the greatest "pool" of potential heart coaches would seem to be among the others being coached; those being respected and otherwise groomed of heart. This effectively outlines the process of discipling⁷⁴ which serves as a functional model of how heart coaching can effectively unfold. A given heart coach, responsibly handling the crises of life, models and mentors such responsible decision-making for another in crisis, who (thereby) has the potential to model and to mentor the same freedom of choosing in another, and so the process continues.

This discipling process, of course, has significant ramifications regarding the specifics of heart coaching. First, there is obvious advantage for heart coaching to happen within the context of on-going and long-term relationships, as are evidenced within the context of family⁷⁵, for example. Such relational longevity is, by no means essential, as heart coaching can begin wherever respect and trust intersect. However, this reinforces the reality that heart coaching best emerges in the context of community⁷⁶. Second, the expectation that heart coaching be self-perpetuating is of no small consequence. In the very essence of what it means to disciple⁷⁷, heart coaching must provide a built-in mechanism for heart progeny. That mechanism is wrapped in the security of quality and intimate relationship. Finally, implicit in the understanding of process, is the notion of movement, that heart coaching is part of a fluid continuum. In any given coaching relationship a heart coach may encounter personal crises which challenge heart freedom and which demand fresh choosing, thrusting the heart coach (as discipler) into the forever cycle of being coached (as disciple). In this is the reminder that a leader of the heart must always remain a leader with heart. Another name for such a leader is a transformational leader.

⁷³ In light of the relational nature of a heart curriculum, a heart coach can hardly be viewed as a "finished product". Any true dialogical relationship, wherein respect is implicit, insists upon the reality of shared contribution which, of course, assumes a heart in process.

⁷⁴ The term "disciple" is derived from the classical Latin term *discere* which means *to learn*, and was used routinely by Jesus to refer to one of his followers. A "disciple" is someone who is "disciplined" to learn from another being followed and is, typically, measured by the capacity to replicate that which is learned. In other words, a true disciple is a follower who ultimately becomes a discipler; a leader of other learners. To put it succinctly, every disciple is a discipler and every discipler is a disciple (Fossen, 1980, 21-26).

⁷⁵ "Family" (as referred to here) conjures up images of relationships in the home but, of course, can apply to any similar "home-like" scenarios. Mother Teresa's continual references, for example, to the Missionaries of Charity as family is a case in point (Fossen, 1996, 69-70).

⁷⁶ For elaboration on importance of community, refer to the section "Community", to follow.

⁷⁷ Refer to the discussion of "discipling", in Footnote #75, above.

Community

The term "community" is deliberately generic. It can refer to a whole variety of social groupings, manifested in all shapes and sizes, from the global "human" community to the more provincial "urban" community to the local "neighbourhood" community to the cooperating "interest" community to the standard "family" community to the intimate "co-habitative" community of two. The one denominator common to all assortments of community is, of course, relationship. However, the kind of relationship which is peculiar to "heart" community⁷⁸ (however that may be configured) is characterized by a level of, more than less, intimacy⁷⁹.

Intimacy is born out of security. It assumes belonging. It thrives in an environment which is relationally stable. Intimacy in community sets the stage for crisis to be approached and examined and discussed; for the heart to be comforted in and/or challenged by crisis so as to, ultimately, respond to crisis. Intimacy in community allows the heart to wade through the dangers, while reaching for the opportunities of choosing. Intimacy in community creates the kind of community where the will is emancipated, where freedom reigns. It is the production of such relational intimacy, in the context of community, which becomes a necessary focus of any curriculum of the heart.

Intimacy thrives wherever grace and truth prevail. These two broad descriptors represent a variety of essential and inter-related relational considerations, which are indispensable to any heart community.

Grace⁸⁰ which, historically, refers to the love of God towards others, has come to characterize the divine influence operating in and among people. Simply put, grace is caring. It is caring that is, first, genuine or sincere; without hypocrisy. Genuine care permits no hidden agendas; no shadow operations. Genuine care is offered, not out of habit or obligation, but out of commitment to another. It is the kind of care that was evident in the boarding schools where Diana, the Princess of Wales, first discovered community (Fossen, 1996, 83-84).

Second, grace is caring which is unconditional; with no strings attached. Unconditional care makes no deals or contracts. It does not extend care in exchange for other services rendered, nor withhold care when care is not reciprocated. Unconditional care operates in service of another. It is the kind of care which Mother Teresa emulates (still) from the community of her own single-parent up-bringing (Fossen, 1996, 59-60).

⁷⁸ The term "heart" community, utilized herein, refers to the kind of community which effectively contributes to a functioning curriculum of the heart.

⁷⁹ *Commune*, the root word for community, literally means to share (*mune*) together (*com*) and carries a sense of intimacy about it (Fossen, 1996, 49).

⁸⁰ Grace is derived from the Latin word *gratia*, meaning *favour*, and has been classically employed to describe unsolicited and unmerited favour.

Third, grace amounts to caring which is tenacious⁸¹. Relational tenacity has to do with caring stubbornly, even obstinately. This kind of care perseveres in the face of obstacle. It holds on to another in spite of relational circumstances. Tenacious care burns the bridges of retreat. It is the kind of care which Laszlo Tokes points to, in the community of his politically oppressed family of origin (Fossen, 1996, 34-35).

Finally, grace is caring which is sensitive, not in the terms of being "touchy" but in terms of being "careful". Sensitive care views the world through the eyes of another. It hears the voice of another. It pays attention to the needs of another. Sensitive care senses the heart of another. It is the kind of care which Paulo Freire describes in the community of respect which he identifies as his idyllic home (Fossen, 1996, 99-100).⁸²

Truth in community, as that necessary counterpart⁸³ to grace, must also be addressed in terms of relationship. As such, truth moves well beyond the crispy, theoretical discussions

⁸¹ The word tenacious is derived from the Latin word *tenere* which literally means *to hold, to grasp, to embrace*.

⁸² Nel Noddings' (1984) provides an elaborate, contemporary analysis of grace as the essential ethic in a feminist approach to moral education and (for purposes of this study) responsible decision-making. She handles this ethic as the *feminine/relational* side of moral decision-making, to offset the *male/principled* side. Noddings hinges her discussions on an elaborate epistemology of *caring* which she builds upon her ontological understanding of *relation*.

"Taking relation as ontologically basic simply means that we recognize human encounter and affective response as a basic fact of human existence." (Noddings, 1984, 4)

The nature of *relation*, which Noddings borrows from Martin Buber's *I-Thou* descriptor (Buber, 1970, 60) is an engrossed reciprocal dynamic between the *one-caring* and the *cared-for* in which any ethical decision is based upon the function of relationship. This relationship inevitably leads to the interplay of love for others and sacrifice, as portrayed most poignantly in the likes of a Mother Teresa.

Upon initial considerations of Noddings' notion of *caring*, the temptation is to position *caring* (the feminine tendency) as the ethic which rules the heart, while assuming that *principle* (the masculine tendency) is what manages the head. This suggestion, however, only serves to accentuate male/female stereotypes while forfeiting an opportunity to position *caring* as an ethic for a holistic view of the heart. Certainly, to speak of *caring* as *relation* is to speak of the highest *principle* of all.

Love God (relation) and love your neighbour as yourself (relation).

This is the greatest commandment (principle) of all.

Jesus

⁸³ Even though grace and truth are counterparts which lead to relational intimacy, they must certainly not be viewed as polarized. The distinguishing threads between these

of objectified dogma to the messy, practical discussions of (what may be termed) subjectified dogma, pertaining to some of the inalterable "rules" of relationship. A community where truth prevails is, first, a community where fairness prevails. Relational consistency ensures that the voice of another is not only protected but also kept within the balanced perspective of the entire community. Justice is essential to building the vision of intimacy in community and, thereby, freeing the heart to choose. It is this element of fairness which Diana, the Princess of Wales, experienced in the boarding schools which she grew to call home (Fossen, 1996, 83-85).

Second, a community where truth prevails is a community where integrity prevails; where a word expressed is a word experienced. Relational integrity is relational purity. It is characterized by relationships which are sound, unpolluted, untouched⁸⁴ by questionable or compromised exchanges of heart. Integrity serves to preserve and/or restore the innocence of intimacy in community and, thereby, freeing the heart to choose. It is this mandatory integrity which Laszlo Tokes learned to depend upon in the politically dangerous Molnar group, during his years at a government infiltrated theological school (Fossen, 1996, 41).

Finally, a community where truth prevails is a community where trust prevails. Trust speaks of faithfulness; of dependability in relationships. It represents the firm⁸⁵ ground upon which relationships are established. Trust is crucial to reinforcing the confidence of intimacy in community and, thereby, freeing the heart to choose. It is this kind of trust which was repeatedly solidified in that community of two, which Paulo Freire fondly refers to when discussing his marriage with (his first wife) Elza (Fossen, 1996, 103-104).

Grace that is genuine, unconditional, tenacious, and sensitive is grace with "guts"⁸⁶. Truth built upon fairness, integrity, and trust is "fit"⁸⁷ truth. Together, these two complementary relational components serve to foster the kind of community where questions of acceptance and belonging are put to rest and intimacy can begin to "take root"; where the will to choose can safely struggle in the face of crisis without fear of rejection. Both of these essential elements must function co-operatively within the context of any heart community. Grace without truth becomes slippery, even soft, and can lead to license in community, inhibiting

community components become increasingly blurry, as they are weaved together in community. Genuine care, for example, assumes the integrity that is implicit in truth. Dependability, as another dimension of integrity, feeds the tenacity of grace. Proverbially, grace and truth represent two sides of the same coin.

⁸⁴The word integrity is derived from the Latin word *integer* which literally means *untouched*, and carries with it the sense of being uncompromised.

⁸⁵The word "trust" is derived from the Old Norse word *traust*, which literally means *firmness* and carries with it a sense of confidence.

⁸⁶Grace is, herein, referred to as having "guts" to serve as an acrostic. The first letter of each quality of grace: genuine, unconditional, tenacious, sensitive forms a play on words.

⁸⁷The word "fit" is deliberately utilized, here, as an acrostic. The first letters of the truth descriptors, "fairness" and "integrity" and "trust", spell the word "fit" which becomes a quick reminder of the importance of truth within the context of relationship.

intimacy. Truth without grace (on the other hand) becomes rigid, even harsh, and can lead to legalism in community, similarly inhibiting intimacy. Out of balance in community, grace and truth become relegated to mere idealistic chatter and are deemed suspect, even untenable, ultimately threatening the stability of community.

For as much as intimacy in community is defined by grace and truth, it is facilitated by dialogue. Dialogue is, simply put, communication. In the context of heart community, dialogue amounts to reflective/respectful communication. The reflective side of dialogue refers to "what" is being communicated. Intimacy in community has to do with truth being communicated; with truth being reflected. To be truthful, of course, such communication seeks to reflect the whole person. It insists upon moving beyond the conventional world of the head (cognition) and the hands (behaviour), to reflect the less familiar and less comfortable, but (nonetheless) real world of the heart (feelings and passions; affect and will) (Fossen, 1996, 111-112). Figuratively speaking, reflective dialogue puts the heart "on the table" allowing for critical examination, signaling the will, and inaugurating the freedom to choose.

However, such vulnerable reflection is enabled only to the extent that dialogue is also respectful. The respectful side of dialogue refers to "how" communication is being handled. Intimacy in community has to do with truth being communicated with grace. Respectful dialogue, gracefully given and gracefully received, is subject-oriented and subject-enhancing (Fossen, 1996, 110-111). As such, grace not only encourages the truth to be shared, but (through respect) also constructs the communication device.

Intimacy in heart community is, fundamentally, a product of good communication. "Good", herein characterized as reflective/respectful dialogue, is otherwise referred to with profound simplicity.

*"Speak the truth in love"*⁸⁸

The challenge, therefore, in terms of developing intimacy in community, is to foster "good" communication. The realization of such a challenge, though partly dependent upon the proper understanding of the dynamics of good communication, certainly seems to be more of an art than a science and to demand the employment of more skill than formula. The recruiting of communication artists and the equipping of communication skills becomes an essential part of a curriculum of the heart.

However, even as the reality of crisis challenges the heart of one to become self-reflective, so the reality of shared threat (Fossen, 1996, 113) or shared crisis may serve to challenge the hearts of many, in community, towards corporate-sharing; towards reflective/respectful dialogue; towards "good" communication.

⁸⁸ This Biblical injunction, found in Ephesians 4:15 also implies the notion of *receiving the truth in love*.

Country

At first glance, the "country" factor seems supplemental, almost peripheral, to a curriculum of the heart. While it appears to diverge from the relational dimension of the heart, it (in fact) supports the essential functions of coaching and community. It is necessary for those crucial moments in the process of heart consciousness when crisis clouds the heart's attention. At those critical junctures, "country" serves to lend perspective to a heart in formation. It fosters clarity. It provides the big picture. It offers an aerial view; a vantage point from which to regard the heart as it "fits" into the large scheme of things.

In the cases examined, such perspective seemed to emerge in the context of retreat, typically to a rural or country setting. During his formative years, for example, Laszlo Tokes spent most of his summers in the villages surrounding his urban home (Fossen, 1996, 37 & 39). As a young girl, Mother Teresa annually retreated to Letnice in the mountain region of Montenegro (Serbia), for times of solitude and reflection (Fossen, 1996, 62). During the summers of her middle and late adolescence, Diana (The Princess of Wales) routinely visited her (divorced) mother's country home (Junor, 1982, 75-80). However, there does not appear to be something particularly magical or necessary about being "in the country".

More than anything, the country factor represents whatever contributes to heart perspective; whatever addresses heart narcissism; whatever prevents the heart from becoming self-absorbed; whatever provides heart clarification. While retreat to a quiet, reflective country setting can facilitate this, so can (for example) a required exile (Fossen, 1996, 102) or a journey through a neighbouring slum (Fossen, 1996, 63) or a visit to an aids hospice (Fossen, 1996, 78). Certain dimensions of education can also facilitate such perspective, provided that any such enlightenment moves beyond the cognitive dimension, and incorporates the full range of learning to be ascertained by experience. Worship, as classically intended (to be God-focused⁸⁹), can serve (as well) to elicit perspective by veritably transporting the heart to incorporate a divine perspective, which certainly qualifies as the "big picture".

Country serves as a factor in a curriculum of the heart to the extent that it facilitates reflection; specifically, reflection upon the heart or reflection in the face of crisis. Ultimately, the country factor could be translated as the clarity factor. It refers to anything which creates enough distance, to counter the myopia of personal crisis, so as to offer the perspective that "life goes on" in spite of that crisis; that there are other crises for the heart to deal with; that the hearts of other people are also in crisis; that a heart can deal with crisis without being consumed by it.

That which begs, of course, surrounds the "how" question. How can perspective be accomplished, practically? In an increasingly urbanized human environment, can the rural

⁸⁹The Greek word *proskuneo*, which is routinely translated as *worship*, literally means to *kiss towards* and implies to *the object of ones affections*.

advantage be simulated so as to provide, at least, a virtual country reality? What are some of the essential dynamics of "country" which free the heart to deal with crisis?

The notion of retreat seems to capture the essence of the country factor. The literature of classic spirituality identifies the disciplines of solitude and silence as twin expressions of the opportunity to "get away" and to gain perspective. As such, however, these disciplines must not be seen as bound to time and space.

"Solitude is more a state of mind and heart than it is a place. There is a solitude of the heart that can be maintained at all times. Crowds, or the lack of them, have little to do with this inward attentiveness. It is quite possible to be a desert hermit and never experience solitude." (Foster, 1977, 94)

Even though silence is the functional companion of solitude, it too must be understood from the vantage point of the heart. Addressing the somewhat mystical reality of silence, Catherine de Haecck Doherty suggests that:

"A day filled with noise and voices can be a day of silence, if the noises become for us the echo of the presence of God, if the voices are, for us, messages and solicitations of God. When we speak of ourselves and are filled with ourselves, we leave silence behind." (De Haecck Doherty, 1974, 23)

To the extent that solitude and silence provide clarity in the face of crisis, they become representative, though not exhaustive, tools of the country factor. While the rural reality seems to effectively accommodate such tools, it certainly must not be seen to monopolize the same.

The optimum scenario when dealing with crisis is, of course, to gain or maintain clarity within the context of effective community and significant coaching. The importance of such balance is addressed by Dietrich Bonhoeffer, in his classic treatise *Life Together*. Against the "crisis" backdrop of operating an underground seminary at the height of the Nazi insanity, Bonhoeffer asserted:

"Let him who cannot be alone beware of community (or beware of coaching)⁹⁰ ...Let him who is not in community (or not being coached)⁹¹ beware of being alone...Each by itself has profound pitfalls and perils. One who wants fellowship without solitude plunges into the void of words and feelings, and one who seeks solitude without fellowship perishes in the abyss of vanity, self-infatuation, and despair." (Bonhoeffer, 1952, 77-78)

⁹⁰ Parenthetical thought added by Terrence Fossen

⁹¹ Parenthetical thought added by Terrence Fossen.

Conclusion

A curriculum of the heart amounts to all that contributes to the process of heart emancipation; of setting the heart free "to be". While this sounds rather simplistic and, certainly, need not become complicated, it is a process which is intense and incorporates all that it means to be human. As the seat of all decision-making, the heart operates as "mission control".

Crisis (as understood herein) is that common reality of human experience which serves to stress the heart, veritably forcing it to respond; to choose. Any (crisis) phenomenon, simultaneously characterized by the paradox of danger and opportunity, allows the heart to grow or mature or learn. As such crisis provides the reason and the raw material for heart education.

Coaching highlights the significance of relationship in a curriculum of the heart. The heart coach, as a partner in crisis, operates as a catalyst in the context of a trust relationship which assumes familiarity and which is based on the practise of respect. As such, coaching provides the encouragement for heart education.

Community reinforces the importance of relationship in a curriculum of the heart. It endeavours to construct a safe "playing field" where crisis can be "sorted out". Community serves to facilitate relational intimacy which is characterized by grace that has "guts" and by truth that is "fit" and which is fostered by good communication. As such, community provides the atmosphere/environment for heart education.

Country complements the relational dimension in a curriculum of the heart. It represents whatever protects the heart from being consumed by crisis. Country enhances personal reflection by offering the "big picture". As such, country provides the perspective for heart education.

The four transformational leaders (or leaders with heart), who were the subjects of investigation in this study, consistently evidenced crisis, coaching, community, and country as four common factors which significantly impacted the development of their hearts and which served to reap⁹² a harvest of hearts. Though there were other contributing influences, which were specific to each particular case, these four elements persisted as essential to a curriculum of the heart.

⁹²The word "reap" is deliberately utilized, here, as an acrostic. The significance of the four "C's" of heart education is mnemonically assisted with the first letters of the word "reap". In terms of a curriculum of the heart, "crisis" provides the *reason*; "coaching" provides the *encouragement*; "community provides the *atmosphere*; and "country" provides the *perspective*.

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CHAPTER SEVEN

A CURRICULUM OF THE HEART

(A Curriculum Plan For Heart Education)

Introduction

Responsible decision-making is the objective of heart education. In as much as the heart houses the choosing process, it constitutes the control centre of the human person. While choice is typically perceived as a simple function of the will, it is more accurately an exercise of the will in conjunction with the thoughts and feelings which inform the will. Therefore the heart, as the centre of choice, must be seen to house the faculties of feeling/emotion/passion (the affective dimension), of will (the behavioral dimension)⁹³, and of thought/intellect (the cognitive dimension)⁹⁴.

Any decision which is made without consulting and involving each one of the three essential heart faculties can hardly be called responsible. Thinking and doing without feeling, for example, is cold and calculated. Feeling and doing without thinking is erratic and eccentric. Thinking and feeling without doing is futile and frustrating. Doing without thinking and feeling is habitual. Thinking without feeling and doing is irrelevant. Feeling without thinking and doing is insane. A curriculum of the heart, therefore, must consider the whole heart. As it engages and exercises all of the faculties of the heart (and entertains other decision-making associates such as attitude, motivation, character, value, belief, and conviction) it leads the heart to choose responsibly.

Any decision which is avoided, neglected, or (ultimately) not "made" is also irresponsible⁹⁵. Heart paralysis, for whatever reason, is common to heart disfunction. In addition to championing heart stability, therefore, a curriculum of the heart must also serve to stimulate responsible decision-making.

Any decision which is inherited, by reason of manipulation or coercion or assumption, is really no decision at all. Imposed choice, even when solicited or employed altruistically,

⁹³ The will, of course, cannot be made equivalent with behaviour (which represents any measurable, exhibited response to the heart). However, as the immediate precursor to behaviour, the will becomes the heart function most associated with behaviour.

⁹⁴ These three faculties of the heart are, of course, not presented (herein) in any order of importance. The affective, behavioral, and cognitive dimensions of the heart are so delineated in a mnemonic fashion to highlight the ABC's of responsible decision-making.

⁹⁵ It should be noted that a "no" decision or a decision "not to decide" must not be automatically categorized as irresponsible, in as much as they represent deliberate choosing.

inhibits heart formation and ultimately curtails responsible decision-making. Beyond stability and stimulation, therefore, a curriculum of the heart seeks to protect the heart's choosing capacity to offer heart security.

In the final analysis, a curriculum of the heart functions for the purposes of heart emancipation, endeavouring to set the heart free and/or to keep the heart free to choose. It is precisely this notion of heart freedom that ties the theoretical foundation to the practical application of this study. The proposed curriculum will function as a suitable curriculum of the heart only to the extent that it somehow serves to facilitate the choosing capacities of the heart, particularly as it champions the heart's *freedom to be*. Theoretically, it is in the heart's capacity to choose wherein lies the very essence of what it means to be human. That essence derives from *imago dei*, being made in the image of God⁹⁶. Learning and growing in terms of free/responsible decision-making is what proves an effective curriculum of the heart. The eight courses⁹⁷ outlined in this chapter are designed with that end in mind. Together, they comprise an overall curriculum plan designed to incorporate the four common elements, essential to heart education, which emerged from this study⁹⁸.

⁹⁶ Genesis 1:27 provides the Biblical record:

God created man(kind) in His own image; male and female He created them.

It is worth noting that *being made male and female in the image of God* implies that the very nature of God is somehow both male and female. To the extent that the human capacity to choose (freely) is also reflective of the image of God, it only makes sense that the human capacity to choose is, in essence, *both* male and female. Such a thought tags Noddings' treatment of the masculine and feminine approaches to ethics and to education and to life, in general, as she pleads for a balance to be struck between the two, suggesting that:

"we enter a dialogue of genuine dialectical nature in order to achieve an ultimate transcendence of the masculine and feminine in moral matters." (1984, 6)

⁹⁷ The term "courses" is used (herein) cautiously in as much as it typically elicits images of academia, which has (historically) been strong in cognitive and behavioral dimensions of education, while neglecting the affective dimension.

⁹⁸ The four common elements, which can be referred to as the **4 C's of Heart Education**, are **Heart Crisis**, **Heart Coaching**, **Heart Community**, and **Heart Clarity**. (**Heart Clarity** represents an evolution of the **Country** factor described throughout the cases examined in this study. As a term, **clarity** summarizes the overall effect that **country** or a place of retreat and reflection can have upon the heart.)

Although the **4 C's of Heart Education** certainly imposes a rather "forced" terminology upon this study (for purposes of easy referral and quick recall) the substance of each identified common thread was certainly not biased by any preconceived external structure. All of the common threads consistently emerged during the *distillation stage* (Fossen, 1996, 27) of each case. In the process of searching for such common phenomena, other consistent themes also emerged. **Calling**, for example, was unmistakably evident throughout all of the studies. Unlike the **4 C's** selected, however, **calling** seemed to be one

This curriculum plan devotes two courses to each of these four essential factors of heart education, reflecting a progression from (in each of the first courses) a self-orientation to (in each of the second courses) an other-orientation.

The targeted audience for this curriculum plan is made up of those individuals in society who, on the whole, need to make many crucial decisions at a juncture in life when their freedom/capacity to choose is, routinely, very much in formation. Young people/young adults, therefore, become the most obvious focus for this particular curricular plan.

Each of the courses presented, herein, are outlined in a syllabus format in an endeavour to ensure a measure of standardization. The order of course presentation is, by no means, indicative of importance/priority or of a necessary sequence of development in heart education. Indeed, each of the four essential threads of heart education are integral and are intricately interwoven into the choosing tapestry of the heart. The courses are so presented (herein) to simply facilitate a fluidity of discussion

Each of these courses presented incorporate a phenomenological "bent", following the general methodology employed in this study (Fossen, 1996, 24-27). In as much as phenomenology insists upon contact with life experience (Brown, 1992, 50), this curriculum of the heart endeavours to ensure that each student experiences those aspects of the heart being examined and discussed. Without this experiential dimension, a curriculum of the heart runs the risk of being predominantly cognitive and neglecting or curtailing the balanced heart development being sought. Therefore, each course endeavours to augment personal evaluation and practical application as well as sound academics.

The extent to which this curriculum will, ultimately, function to facilitate the heart's (free) choosing capacities can only be determined in its actual implementation. That, of course, implies research well beyond the parameters of this study. In the final analysis, however, the success of this study is not tied to the effectiveness of this particular curriculum plan. In the tradition of phenomenological research (Fossen, 1996, 27), this particular study will be successful if it somehow serves to affect the focus of serious research towards matters of the heart.

HEART CLARITY I

Course Syllabus

COURSE DISCUSSION

step removed from a strictly "sifting" approach to this *distillation* phase as it leaned more towards an interpretive function.

For as much as the fundamental prerequisite for responsible decision-making is freedom, specifically the freedom to choose, a curriculum of the heart must embrace the notion of heart clarity. Heart clarity serves to protect the heart from being consumed by crisis while complementing the relational dimension of a heart curriculum. In essence, heart clarity provides the "big picture" or an "aerial view" regarding the heart and has everything to do with operating from perspective; particularly a functional heart perspective.

COURSE OBJECTIVES

The endeavour of this course is to facilitate the student in gaining perspective regarding the heart through:

1. Developing a clear understanding of the nature of the heart, and its contributing faculties, as well as a working knowledge of the vocabulary surrounding a curriculum of the heart.
2. Encouraging an appreciation of the importance of the heart and of heart education as it pertains to responsible decision-making and overall balance in a functional lifestyle.
3. Offering some basic "tools" for comparative heart analysis as well as personal heart assessment.
4. Providing practical opportunities to identify, reflect upon, assess, and accept personal heart condition.
5. Assisting in the development of a realistic set of "goals" for personal heart enhancement, as well as a fundamental strategy to move towards the realization of such goals.

COURSE TEXTBOOK

Houston, James M.. (1992). *The Heart's Desire: A Guide To Self-Fulfilment*. Oxford: Lion Pub.

COURSE REQUIREMENTS

1. Media Review

Each student shall review the equivalent of 750 pages (minimally) of media material pertaining to matters of the heart. At least 1/3 (250 pages) **must** be drawn from the printed media. The remaining 2/3 (equivalent of 500 pages) of review **may** be drawn from audio and/or audio-visual media. One hour of audio and/or audio-visual media time = 20 pages of printed media. All media reviews must be properly documented and reviewed according to heart impact. A media review prototype is included in this syllabus. Grading of media reviews will be "pro-rated" according to the amount completed.

2. Heart Hour

Each student shall incorporate, into a personal daily schedule, one hour for intentional focus upon the heart and upon matters surrounding the heart. This hour is intended to be an opportunity for private and quiet reflection. To aid accountability, this hour will be "logged-in" at the library circulation desk.

3. Heart Journal

Each student shall keep a daily journal reflecting upon any personal heart related matters emerging from the heart hour. Each journal entry is intended to provide exercise for the whole heart, employing all of its faculties. Therefore, each entry must incorporate critical reflections pertaining to the affective, the behavioral, as well as the cognitive operations of the heart. A journal entry prototype is included in this syllabus. Grading of the journal will be "pro-rated" according to the consistency of entry as well as the amount completed.

4. Heart Retreat

Each student shall attend and participate in a 24-hour guided retreat which is intended to minimize typical heart distractions and to provide an extended opportunity for personal heart assessment. This retreat will incorporate some classic heart disciplines such as silence, solitude, simplicity and meditation.

5. Heart Papers

Each student shall prepare two papers (approximately 5-6 double-spaced, type-written pages each).

A. A Heart Research Paper

Each student shall research the life of *one outstanding heart leader*.

This leader may be:

- a. Alive or Deceased
- b. Contemporary or Historical
- c. Famous or Unfamiliar

This paper should reflect:

- a. A review of the leader's life (i.e....formative influences, key events, significant contributions)
- b. An assessment of the leader's heart (i.e....typical heart patterns, key heart characteristics, personal heart distinctives)

- c. An evaluation of the leader's heart formation {i.e....what made the leader particularly strong of heart}
- d. A personal response {i.e....the student's perspective regarding the leader's heart...things learned...things to be emulated}

B. A Personal Heart Profile

Each student shall prepare a perspective of his/her own heart formation. This paper should incorporate principles of heart formation, dealt with in this course, as the student:

- a. Reviews the heart "past" {where the student has come from, in terms of heart...i.e....formative influences, key events, significant contributions, responsible and irresponsible decisions made}
- b. Reflects on the heart "present" {where the student is "at" in terms of the heart...i.e....which heart faculties dominate the student's decision-making}
- c. Anticipates heart needs {what heart goals and strategies the student needs to address...i.e....to enhance further heart formation}
- d. Determines heart potential {what heart resources the student needs to employ...i.e....to realize future heart formation}

6. EXAMINATIONS

Each student will write *A Final Exam*, comprehensive of all textbook and classroom material.

COURSE OUTLINE

- Session #1 The Heart Discussed...Introduction**
- Session #2 The Heart Understood...History, Definition, And Vocabulary**
- Session #3 The Heart Formatted...A Functional Model**
- Session #4 The Heart Studied...Phenomenology And The Case Study**
- Session #5 The Heart Studied...The Transformational Leader**
- Session #6 The Heart Studied...Characteristics of the Heart**
- Session #7 The Heart Personalized...An Approach To The Heart**
- Session #8 The Heart Personalized...An Assessment Of The Heart "Past"**
- Session #9 The Heart Personalized...An Acceptance Of The Heart "Present"**
- Session #10 The Heart Personalized...An Anticipation Of The Heart
"Future"**
- Session #11 The Heart Personalized...An Accumulation Of The Heart
Resources**
- Session #12 The Heart Liberated...Understanding A Curriculum Of The
Heart**
- Session #13 The Heart Liberated...Employing A Curriculum Of The Heart**

"HEART" MEDIA REVIEW

Student Name: _____ Student # _____
Date: _____

I. DOCUMENTATION

- Who? (Author, Speaker, Actor, etc.)
- What? (Title, Topic, Theme, etc.)
- When? (Copyright, Presentation Date, etc.)
- Where? (Journal, Publisher, Place of Presentation, etc.)
- How? (Kind Of Media...Book, Movie, Tape, Speech, etc.)
- How Much? (Number of Pages or equivalent)

II. SUMMARY

- What?
- Briefly describe the point of the media material:

III. REACTION

- So What and Why?
- Respond to the material according to all of the heart faculties:

A. **AFFECTIVE DIMENSION** (How it made you *feel* and *why*)

B. **BEHAVIORAL DIMENSION** (What it makes you want to *do* and *why*)

C. **COGNITIVE DIMENSION** (What it makes you *think* about and *why*)

HEART JOURNAL

Name: _____ Date: _____
Time: _____

I. CIRCUMSTANCES

— Identification of Circumstances

- A. (Who, What, When, Where, Why, How?)
- B. (Personal or Other)

— Evaluation of Circumstances

- A. How the circumstances make me feel and why
- B. What the circumstances make me want to do and why
- C. What the circumstances make me think about and why

II. CRISES

— Identification of Crisis (Internal or External Crisis)

- A. What is the Danger in the Crisis
- B. What is the Opportunity in the Crisis

— Evaluation of Crisis

- A. How the crisis makes me feel and why
- B. What the crisis makes me want to do and why
- C. What the crisis makes me think about and why

III. CHOICES

— Identification of Choices

- A. Choices made
- B. Choices to be made

— Evaluation of Choices

- A. How does the choice (or potential choice) make me feel and why
- B. What does the choice (or potential choice) make me want to do and why
- C. What does the choice (or potential choice) make me think about and why

IV. CRITICS (Critical Reflective Resources)

— Identification of Critics

- A. Clarity Options
- B. Coaching Options
- C. Community Options

— Evaluation of Critics

- A. How does the critic make me feel and why
- B. What does the critic make me want to do and why
- C. What does the critic make me think about and why

HEART CLARITY II

Course Syllabus

COURSE DISCUSSION

Heart Clarity I, primarily concerned with *gaining* perspective, finds its complement in **Heart Clarity II**, which is concerned with *applying* perspective in decision-making. To the extent that responsible decision-making is contingent upon the freedom to choose, an effective curriculum of the heart must make provision for the heart to maintain a clear or free vantage point while engaging the various faculties of the heart. Such a curriculum, therefore, assists the student in learning how to foster perspective and, thereby, support the processes of the heart for future decisions.

COURSE OBJECTIVES

The endeavour of this course is to facilitate the student in employing heart perspective in the context of responsible decision-making, through:

1. Fostering an appreciation for the necessity of continual heart education.
2. Identifying some common "areas" which demand responsible decision-making and which signal the need for on-going perspective.
3. Developing skills which enhance the faculties of the heart while detecting potential obstacles to heart perspective
4. Providing practical decision-making opportunities which serve to monitor the exercise of the heart.
5. Assisting in projecting future decisions of the heart along with articulate strategies for concomitant heart operations

COURSE TEXTBOOKS

Anderson, Leith. (1990). *Dying For Change*. Minneapolis: Bethany House Publishers.

Bibby, Reginald W. (1995). *There's Got To Be More: Connecting Churches and Canadians*. Winfield, B.C.: Wood Lake Books.

Bibby, Reginald W. (1995). *The Bibby Report. Social Trends Canadian Style*. Toronto: Stoddart Pub.

Naisbitt, John & Patricia Aburdene. (1990). *Megatrends 2000: Ten New Directions For The 1990's*. New York: William Morrow Pub.

Martin, Glen & Gary McIntosh. (1994). *The Issachar Factor: Understanding Trends That Confront Your Church and Designing A Strategy For Success*. Nashville: Broadman & Holman Pub.

COURSE REQUIREMENTS

1. Media Review

Each student shall review the equivalent of 750 pages (minimally) of media material pertaining to matters of the future which require, at least potentially, responsible decision-making. At least 1/3 (250 pages) **must** be drawn from the printed media. The remaining 2/3 (equivalent of 500 pages) of review **may** be drawn from audio and/or audio-visual media. One hour of audio and/or audio-visual media time = 20 pages of printed media. **All** media reviews must be properly documented. A media review prototype is included in this syllabus. Grading of media reviews will be "pro-rated" according to the amount completed.

2. Heart Hour

Each student shall incorporate, into a personal daily schedule, one hour for intentional focus upon possible future decisions, while monitoring the faculties of the heart in this regard. This hour is intended to be an opportunity for private and quiet reflection. To aid accountability, this hour will be "logged-in" at the library circulation desk.

3. Heart Journal

Each student shall keep a daily journal, emerging from the "Heart Hour" reflecting upon potential decisions, as well as the capacity and/or resources, to be responsible with such decisions. Each journal entry is intended to provide exercise for the whole heart, employing all of its faculties. Therefore, each entry must incorporate critical reflections pertaining to the affective, the behavioral, as well as the cognitive operations of the heart. A journal entry prototype is included in this syllabus. Grading of the journal will be "pro-rated" according to the consistency of entry as well as the amount completed.

4. Heart Seminars

Each student shall attend and participate in **at least four 'Future Enrichment Seminars'** which are intended to enhance heart perspective while providing extended opportunities for projecting future heart choices. Ultimately, selection of these seminars will be at the discretion of the student, based upon future anticipations. Some recommended, though (certainly) not comprehensive seminars, have to do with:

- a. Marriage/family preparations and/or enrichment.

- b. Vocational/career/educational options
- c. Financial management
- d. Healing and Wellness potential
- e. Leadership
- f. Smart Recreation
- g. Information Access
- h. Strategic Planning

5. Heart Papers

Each student shall prepare two papers (approximately 5-6 double-spaced, type-written pages each).

A. A Future Perspective Paper

Each student shall prepare a research paper discussing a future trend which will, inevitably, impact the heart. In this paper, the student should:

- a. Identify the trend...getting to the evidence of the trend...assessing the dynamic of change.
- b. Evaluate the trend...getting behind the trend...examining the reasons for the change.
- c. Project the trend...getting ahead of the trend...predicting the impact of the change.
- d. Respond to the trend...getting ready for the trend...determining the heart's response to the trend.

B. A Future Decision Paper

Each student shall prepare a reflective paper discussing a personal decision needing to be made, incorporating the entire heart. In this paper, the student should:

- a. Identify the decision...reflecting the (Danger/Opportunity) crisis of the heart.
- b. Evaluate the decision...reflecting the (A-B-C) faculties of the heart.
- c. Support the decision...reflecting the (Relational) resources of the heart.
- d. Project the decision...reflecting the (Implicated) perspective of the heart.

6. EXAMINATIONS

Each student shall write *A Final Exam*, comprehensive of all textbook and classroom material.

COURSE OUTLINE

- Session #1 Gaining Perspective...The Heart Then And Now**
- Session #2 Employing Perspective...The Future Is Now**
- Session #3 Trends And Decisions...The Heart At Home**
- Session #4 Trends And Decisions...The Heart At Work**
- Session #5 Trends And Decisions...The Heart At Play**
- Session #6 Trends And Decisions...The Heart And The Media**
- Session #7 Trends And Decisions...The Heart And The (Local) Neighbour**
- Session #8 Trends And Decisions...The Heart And The (Global) Neighbour**
- Session #9 Trends and Decisions...The Heart And The Economy**
- Session #10 The Strategic Heart...Identifying The Choice**
- Session #11 The Strategic Heart...Assessing The Choice**
- Session #12 The Strategic Heart...Supporting The Choice**
- Session #13 The Strategic Heart...Projecting The Choice**

"FUTURE" MEDIA REVIEW

Student Name: _____ Student # _____
Date: _____

I. DOCUMENTATION

- Who? (Author, Speaker, Actor, etc.)
- What? (Title, Topic, Theme, etc.)
- When? (Copyright, Presentation Date, etc.)
- Where? (Journal, Publisher, Place of Presentation, etc.)
- How? (Kind Of Media...Book, Movie, Tape, Speech, etc.)
- How Much? (Number of Pages or equivalent)

II. SUMMARY

- What?
- Briefly describe the point of the media material:

III. REACTION

- So What and Why?
- Respond to the material according to all of the heart faculties:

A. **AFFECTIVE DIMENSION** (How it made you *feel* and *why*)

B. **BEHAVIORAL DIMENSION** (What it makes you want to *do* and *why*)

C. **COGNITIVE DIMENSION** (What it makes you *think* about and *why*)

HEART JOURNAL

Name: _____ Date: _____
Time: _____

I. CIRCUMSTANCES

- Identification of Circumstances
 - A. (Who, What, When, Where, Why, How?)
 - B. (Personal or Other)
- Evaluation of Circumstances
 - A. How the circumstances make me feel and why
 - B. What the circumstances make me want to do and why
 - C. What the circumstances make me think about and why

II. CRISES

- Identification of Crisis (Internal or External Crisis)
 - A. What is the Danger in the Crisis
 - B. What is the Opportunity in the Crisis
- Evaluation of Crisis
 - A. How the crisis makes me feel and why
 - B. What the crisis makes me want to do and why
 - C. What the crisis makes me think about and why

III. CHOICES

- Identification of Choices
 - A. Choices made
 - B. Choices to be made
- Evaluation of Choices
 - A. How does the choice (or potential choice) make me feel and why
 - B. What does the choice (or potential choice) make me want to do and why
 - C. What does the choice (or potential choice) make me think about and why

IV. CRITICS (Critical Reflective Resources)

- Identification of Critics
 - A. Clarity Options
 - B. Coaching Options
 - C. Community Options
- Evaluation of Critics
 - A. How does the critic make me feel and why
 - B. What does the critic make me want to do and why
 - C. What does the critic make me think about and why

HEART CRISIS I

Course Syllabus

COURSE DISCUSSION

When pushed to a word, a curriculum of the heart addresses the reality of crisis. Crisis is that common human experience which serves to stress the heart, stimulating it to respond; to choose. Implicit in any crisis is the capacity for danger or opportunity. Heart education amounts to learning how to appropriately respond to the never-ending barrage of life's crises, so as to avoid the dangers and embrace the opportunities. As such, crisis provides the raw material for a curriculum of the heart.

COURSE OBJECTIVES

The endeavour of this course is to facilitate students towards responsible decision-making in the face of **internal** crisis (crisis provoked by personal needs/struggles/circumstances), through:

1. Developing a clear understanding of the ubiquitous and the transforming nature of crisis.
2. Encouraging an appreciation for the value of crisis as it pertains to responsible decision-making and personal maturation.
3. Offering some basic "tools" for identifying and categorizing internal crises.
4. Providing practical opportunities to work through some specific internal crises.
5. Assisting in the development of a functional strategy for dealing with internal crises, along with specific resources to augment such an endeavour.

COURSE TEXTBOOK

COURSE REQUIREMENTS

1. Heart Cases

Each student shall interview and/or research 13 individuals regarding one of their internal crises. The purpose of these case studies is to sift through the crisis circumstances of another so as to disseminate the implicit dangers/opportunities and then to ascertain any

resultant decision as well as the impact of such a decision upon the heart. Case study candidates may include:

- a. Personal acquaintances or strangers
- b. Historical or contemporary notables

Case study material may be gathered:

- a. Directly...using phone, internet, letter, or face-to-face interviews
- b. Indirectly...using biographical, autobiographical, or other historically documented material

At least 3 of the case studies must be researched **indirectly**. All case studies must be accurately and properly documented. A heart case study guide is included in this syllabus.

2. Heart Hour

Each student shall incorporate, into a personal daily schedule, one hour for intentional focus upon personal internal crises, while monitoring the faculties of the heart in this regard. This hour is intended to be an opportunity for private and quiet reflection. To aid accountability, this hour will be "logged-in" at the library circulation desk.

3. Heart Journal

Each student shall keep a daily journal, emerging from the "Heart Hour", reflecting upon the dangers/opportunities implicit in each personal internal crisis, and the nature of any decision made, as well as any resources available in the context of each crisis. Each journal entry is intended to provide exercise for the whole heart, employing all of its faculties. Therefore, each entry must incorporate critical reflections pertaining to the affective, the behavioral, as well as the cognitive operations of the heart. A journal entry prototype is included in this syllabus. Grading of the journal will be "pro-rated" according to the consistency of entry as well as the amount completed.

4. Heart Papers

Each student shall prepare two papers (approximately 5-6 double-spaced, type-written pages each).

A. A Past Internal Crisis

Each student shall prepare a reflective paper discussing a former internal crisis. In this paper, the student should:

- a. Outline the circumstances surrounding the crisis...the **Who, What, When, Where, Why** of the crisis.
- b. Assess the dangers and the opportunities implicit in the crisis...taking into account all of the faculties of the heart.

- c. Discuss the decision-making process...**How** the choice was finally made, along with any resources utilized.
- d. Evaluate the decision...any impact (positive/negative) upon the heart/the whole person/the circumstances/others and any growth/maturation/learning that occurred.

B. A Present Internal Crisis

Each student shall prepare a reflective paper discussing a current internal crisis. In this paper, the student should:

- a. Acknowledge the circumstances surrounding the crisis...the **Who, What, When, Where, Why** of the crisis.
- b. Assess the dangers and the opportunities implicit in the crisis...taking into account all of the faculties of the heart...weighing the potential of the various decision alternatives.
- c. Anticipate the decision...calculating the impending impact (positive/negative) upon the heart/the whole person/the circumstances/others and the potential growth/maturation/learning can occur.
- d. Arrange the decision-making strategy...planning, systematically, **How** the choice will be made, including any resources utilized.

5. EXAMINATIONS

Each student shall write *A Final Exam*, comprehensive of all textbook and classroom material.

COURSE OUTLINE

- Session #1 Crisis Discussed...An Introduction**
- Session #2 Crisis Understood...The Mystery Exposed**
- Session #3 Crisis Normalized...The Fear Removed**
- Session #4 Crisis Identified...The Marks Of Freedom**
- Session #5 Crisis Categorized...The Eye Of The Beholder**
- Session #6 Crisis Emancipated...The Resource Of Choice**
- Session #7 Crisis Resource...Coaching**
- Session #8 Crisis Resource...Community**
- Session #9 Crisis Management...Acknowledging The Circumstances**
- Session #10 Crisis Management...Assessing The Options**
- Session #11 Crisis Management...Anticipating The Costs**
- Session #12 Crisis Management...Arranging The Strategy**
- Session #13 Crisis Management...Antiseptic'ing' The Wounds**

A CASE STUDY GUIDE

Name: _____ Lifespan: _____
Location: _____

WHO?

Who comprised the "family of origin" in the life of this person?

Who were the "significant others" in the life of this person?

...who were the "mentors"?

...who were the "protagonists"?

...who seemed to "get to" this person's "heart" matters?

WHAT?

What "heart" characteristics dominate a description of this person's life?

What characterizes the dynamic of relationships between this person and others?

What characterizes the significant events in the life of this person?

What characterizes the essential aspects of this person's development

...affectively?

...behaviorally?

...cognitively?

WHEN?

When were the major "turning points" or "water sheds" in this person's life?

When did this person begin to deal with heart crises?

When did particular "heart" characteristics seem to emerge in this person's life?

When, if ever, did this person function as a person of heart?

WHERE?

Where, if anywhere, did this person tend to recognize heart qualities?

Where, if anywhere, did "heart" characteristics seem to emerge in this person's life?

HOW?

How did this person function in crisis situations?

How did this person exhibit/express "heart" characteristics?

How did this person function when required to make a decision?

How did this person function with regard to relationships?

...in the public vs. the private domain?

...in group settings?

...in the context of the individual?

How would you assess this person's heart development, overall.

HEART JOURNAL

Name: _____ Date: _____
Time: _____

I. CIRCUMSTANCES

- Identification of Circumstances
 - A. (Who, What, When, Where, Why, How?)
 - B. (Personal or Other)
- Evaluation of Circumstances
 - A. How the circumstances make me feel and why
 - B. What the circumstances make me want to do and why
 - C. What the circumstances make me think about and why

II. CRISES

- Identification of Crisis (Internal or External Crisis)
 - A. What is the Danger in the Crisis
 - B. What is the Opportunity in the Crisis
- Evaluation of Crisis
 - A. How the crisis makes me feel and why
 - B. What the crisis makes me want to do and why
 - C. What the crisis makes me think about and why

III. CHOICES

- Identification of Choices
 - A. Choices made
 - B. Choices to be made
- Evaluation of Choices
 - A. How does the choice (or potential choice) make me feel and why
 - B. What does the choice (or potential choice) make me want to do and why
 - C. What does the choice (or potential choice) make me think about and why

IV. CRITICS (Critical Reflective Resources)

- Identification of Critics
 - A. Clarity Options
 - B. Coaching Options
 - C. Community Options
- Evaluation of Critics
 - A. How does the critic make me feel and why
 - B. What does the critic make me want to do and why
 - C. What does the critic make me think about and why

HEART CRISIS II

Course Syllabus

COURSE DISCUSSION

As that common human experience which stimulates the heart to respond, crisis provides the raw material for a curriculum of the heart. **Heart Crisis I** is primarily concerned with **internal** crises; with crises provoked by personal needs/struggles/circumstances. In a complementary fashion, **Heart Crisis II** is basically focused upon **external** crises; upon crises provoked by the needs/struggles/circumstances of others. Paradoxically, this course emphasizes the inherent value in the never-ending barrage of life's crises, while it seeks to embrace such as a means to effective heart education.

COURSE OBJECTIVES

The endeavour of this course is to facilitate students towards responsible decision-making in the face of **external** crisis, through:

1. Developing an awareness of and a sensitivity towards the needs/struggles/circumstances of others.
2. Encouraging an appreciation for the value of crisis as it pertains to responsible decision-making and personal maturation.
3. Offering some basic "tools" for identifying and categorizing external crises.
4. Providing practical opportunities to work through some specific external crises.
5. Assisting in the development of a functional strategy for dealing with external crises, along with specific resources to augment such an endeavour.

COURSE TEXTBOOK

COURSE REQUIREMENTS

1. Media Reviews

Each student shall review the equivalent of 750 pages (minimally) of media material pertaining to external crises. This material may either (objectively) discuss crisis or (subjectively) portray crisis. The purpose of these media reviews is to sift through the crisis circumstances of another (whether an individual or a corporate "other") so as to disseminate the crisis it elicits in the student (i.e....the implicit danger/opportunity as well as any

potential decision). A media review prototype is included in this syllabus. At least 1/3 (250 pages) **must** be drawn from the printed media. The remaining 2/3 (equivalent of 500 pages) of review **may** be drawn from audio and/or audio-visual media. One hour of audio and/or audio-visual media time = 20 pages of printed media. **All** media reviews must be properly documented. Grading of media reviews will be "pro-rated" according to the amount completed.

2. Heart Experience

Each student shall select and become personally involved in the circumstances of some external crisis. This "hands-on" experience must occur on a **regular basis** and must involve a total of, minimally, **24 hours**. Such experience may pertain to the needs/struggles/circumstances of an individual "other" or a corporate "other", from one of the following external "arenas":

- a. The Community (Neighbourhood Associations, Charitable Organizations, Churches, Interest Groups)
- b. The Market Place (Businesses, Professional Associations, Media)
- c. The Government (Schools, Hospitals, Social Service Agencies)
- d. The Home (Parental, spousal, child, single adult, extended family relationships)

This heart experience must be supervised on a **contract basis** with a designated **supervisor** (someone integrally involved in the selected crisis experience), who will underwrite the contract as well as provide an evaluation. **Contract Agreement** and **Contract Evaluation** forms are included in this syllabus.

3. Heart Hour

Each student shall incorporate, into a personal daily schedule, one hour for intentional focus upon the heart experience and upon other external crises, while monitoring the faculties of the heart in this regard. This hour is intended to be an opportunity for private and quiet reflection. To aid accountability, this hour will be "logged-in" at the library circulation desk.

4. Heart Journal

Each student shall keep a daily journal, emerging from the "Heart Hour", reflecting upon the dangers/opportunities implicit in the heart experience (as well as any other external crisis being dealt with), the nature of any decisions made, and any resources available in the context of each crisis. Each journal entry is intended to provide exercise for the whole heart, employing all of its faculties. Therefore, each entry must incorporate critical reflections pertaining to the affective, the behavioral, as well as the cognitive operations of

the heart. A journal entry prototype is included in this syllabus. Grading of the journal will be "pro-rated" according to the consistency of entry as well as the amount completed.

4. Heart Paper

Each student shall prepare one paper {approximately 10-12 double-spaced, type-written pages} pertaining to the (above mentioned) external heart crisis experience, which should:

A. Reflect the experience

- a. The selection process...options, motivations, questions, expectations.
- b. The initiation process...contacts, interviews, orientations, contracts.
- c. The routine process...schedules, activities, people, resources.
- d. The evaluation process...discoveries, disappointments, contributions, commitments

B. Address the Crisis

- a. Acknowledge the circumstances surrounding the crisis...the **Who, What, When, Where, Why** of the crisis.
- b. Assess the dangers and the opportunities implicit in the crisis...taking into account all of the faculties of the heart...weighing the potential of the various decision alternatives.
- c. Anticipate the decision...calculating the impending impact (positive/negative) upon the heart/the whole person/the circumstances/others and the potential growth/maturation/learning that can occur.
- d. Arrange the decision-making strategy...planning, systematically, **How** the choice will be made, including any resources utilized.

5. EXAMINATIONS

Each student shall write *A Final Exam*, comprehensive of all textbook and classroom material.

COURSE OUTLINE

- | | |
|--------------------|--|
| Session #1 | Crisis In Review...The Crisis Within |
| Session #2 | Crisis In View...The Relational Crisis |
| Session #3 | Crisis In View...The Economic Crisis |
| Session #4 | Crisis In View...The Credibility Crisis |
| Session #5 | Crisis In View...The Morality Crisis |
| Session #6 | Crisis In View...The Security Crisis |
| Session #7 | Crisis In View...The Familiarity Crisis |
| Session #8 | Crisis In View...The Fairness Crisis |
| Session #9 | Crisis In View...The Fear Crisis |
| Session #10 | Crisis In View...The Change Crisis |
| Session #11 | Circle Of Crisis...The Vicarious Heart |
| Session #12 | Circle Of Crisis...The Virtual Heart |
| Session #13 | Circle Of Crisis...The Volitional Heart |

"EXTERNAL CRISIS" MEDIA REVIEW

Student Name: _____ Student # _____
Date: _____

I. DOCUMENTATION

- Who? (Author, Speaker, Actor, etc.)
- What? (Title, Topic, Theme, etc.)
- When? (Copyright, Presentation Date, etc.)
- Where? (Journal, Publisher, Place of Presentation, etc.)
- How? (Kind Of Media...Book, Movie, Tape, Speech, etc.)
- How Much? (Number of Pages or equivalent)

II. SUMMARY

- What?
- Briefly describe the point of the media material:

III. REACTION

- So What and Why?
- Respond to the material according to all of the heart faculties:

A. **AFFECTIVE DIMENSION** (How it made you *feel* and *why*)

B. **BEHAVIORAL DIMENSION** (What it makes you want to *do* and *why*)

C. **COGNITIVE DIMENSION** (What it makes you *think* about and *why*)

HEART JOURNAL

Name: _____ Date: _____
 Time: _____

I. CIRCUMSTANCES

— Identification of Circumstances

- A. (Who, What, When, Where, Why, How?)
- B. (Personal or Other)

— Evaluation of Circumstances

- A. How the circumstances make me feel and why
- B. What the circumstances make me want to do and why
- C. What the circumstances make me think about and why

II. CRISES

— Identification of Crisis (Internal or External Crisis)

- A. What is the Danger in the Crisis
- B. What is the Opportunity in the Crisis

— Evaluation of Crisis

- A. How the crisis makes me feel and why
- B. What the crisis makes me want to do and why
- C. What the crisis makes me think about and why

III. CHOICES

— Identification of Choices

- A. Choices made
- B. Choices to be made

— Evaluation of Choices

- A. How does the choice (or potential choice) make me feel and why
- B. What does the choice (or potential choice) make me want to do and why
- C. What does the choice (or potential choice) make me think about and why

IV. CRITICS (Critical Reflective Resources)

— Identification of Critics

- A. Clarity Options
- B. Coaching Options

Community Options

Evaluation of Critics

HEART COACHING I

Course Syllabus

COURSE DISCUSSION

Coaching has to do with the facilitating aspect of a curriculum of the heart. As such, it comprises the primary relational component of heart education. The heart coach, as a partner in crisis, operates as a catalyst in the context of a trust relationship which assumes familiarity and which is based on the practise of respect. The highly relational nature of coaching serves to transform the endeavour of heart education from the didactic to the phenomenological.

COURSE OBJECTIVES

The endeavour of this course is to facilitate students towards responsible decision-making in the face of crisis, through:

- a. Understanding the essentials of an effective heart coaching relationship...(the reason and the role of the coach, the art of fruitful following, the coaching cycle).
- b. Fostering mutual trust in the heart coaching relationship...(trustability and ability to trust).
- c. Exercising heart phenomena...(circumstances, feelings, thoughts, skills) through the heart coaching relationship.
- d. Providing opportunities to work through heart crises within the context of the heart coaching relationship. (formal and/or informal scheduling).
- e. Establishing and/or reinforcing a workable strategy for enhancing the heart coaching process and for cultivating the heart coaching relationship...(philosophical underpinnings, practical training, realistic commitment).

COURSE TEXTBOOK

Biehl, Bobb. (1995). *Mentoring: Confidence In Finding A Mentor And Becoming One*. Nashville: Broadman & Holman Publishers.

COURSE REQUIREMENTS

1. Media Reviews

Each student shall review the equivalent of 750 pages (minimally) of media material pertaining to personal crises. This material may either (objectively) discuss crisis or (subjectively) portray crisis. Selection of this material is to be mutually ascertained between the student and the coach. A media review prototype is included in this syllabus. At least 1/3 (250 pages) **must** be drawn from the printed media. The remaining 2/3 (equivalent of 500 pages) of review **may** be drawn from audio and/or audio-visual media. One hour of audio and/or audio-visual media time = 20 pages of printed media. **All** media reviews must be properly documented. Grading of media reviews will be "pro-rated" according to the amount completed.

2. Heart Experience

Each student shall become personally involved in a mentoring relationship with a negotiated heart coach. Meetings with this coach must occur on a **regular basis** and must involve a total of, minimally, **24 hours**. The purpose of this coaching relationship is to work through specific crises (internal or external) of the student and/or of the coach, so as to gain experience in the process of responsible decision-making. This heart experience must be arranged on a **contract basis** between the **coach** and the **student** (refer to **Heart Contract**, below, for details regarding this agreement).

3. Heart Hour

Each student shall incorporate, into a personal daily schedule, one hour for intentional focus upon the heart crises being "worked on" within the heart coaching relationship (as well as upon any other emerging heart crises), while monitoring the faculties of the heart in this regard. This hour is intended to be an opportunity for private and quiet reflection. To aid accountability, this hour will be "logged-in" at the library circulation desk.

4. Heart Journal

Each student shall keep a daily journal, emerging from the "Heart Hour", reflecting upon the dangers/opportunities implicit in the crises which surface in the coaching relationship (as well as any other emerging heart crises), the nature of any decisions made, the dynamic of the coaching relationship, and any resources available in the context of each crisis. Each journal entry is intended to provide exercise for the whole heart, employing all of its faculties. Therefore, each entry must incorporate critical reflections pertaining to the affective, the behavioral, as well as the cognitive operations of the heart. A journal entry prototype is included in this syllabus. Grading of the journal will be "pro-rated" according to the consistency of entry as well as the amount completed.

4. Heart Papers

Each student shall prepare three papers {approximately 5-6 double-spaced, type-written pages each}.

A. Heart Contract

Each student shall prepare a working paper reflecting the process of arranging the coaching relationship.

- a. The selection process...relational characteristics, availabilities, options.
- b. The recruitment process...contacts, interviews, orientations.
- c. The negotiation process...schedules, expectations, resources.
- d. The consolidation process...commitments, documentations, follow-up.

B. Heart Pilgrimage

Each student shall prepare a written life pilgrimage, reflecting upon heart crises along the way. This paper will be shared with the heart coach and, therefore, should:

- a. Trace the student's pilgrimage to date;
- b. Portray where the student is presently "at".
- c. Project future directions.
- d. Discuss how the student expects to get there.

C. Heart Attack

Each student shall prepare a written reflection of how specific heart crises were dealt with or "attacked", within the context of the coaching relationship. This paper should:

- a. Identify a particular heart crisis.
- b. Discuss how the crisis emerged within the context of the heart coaching relationship
- c. Outline the dynamic of working with the heart coach through the heart crisis.
- d. Assess the effectiveness and/or the overall value of the heart coach relationship in terms of any decision made and/or any evidence of heart maturation.
- e. Recommend any ways that the heart coach relationship could enhance future heart crises.

COURSE OUTLINE

- Topic #1 Heart Coaching...The Relational Reason**
- Topic #2 Heart Coaching...The Role Of The Paraclete**
- Topic #3 Heart Coaching...Fruitful Following**
- Topic #4 Heart Coaching...Great Expectations**
- Topic #5 Heart Examination...Pilgrimage #1...The Heart Coach**
- Topic #6 Heart Examination...Pilgrimage #2...The Heart Student**
- Topic #7 Heart Pain...Crisis Signalled**
- Topic #8 Heart Attack...Crisis Encountered**
- Topic #9 Heart Massage...Crisis Understood**
- Topic #10 Heart Surgery...Crisis Exposed**
- Topic #11 Heart Surgery...Crisis Corrected**
- Topic #12 Heart Surgery...Crisis Closed**
- Topic #13 Heart Monitor...Crisis Evaluated**

"PERSONAL CRISIS" MEDIA REVIEW

Student Name: _____ Student # _____
Date: _____

I. DOCUMENTATION

- Who? (Author, Speaker, Actor, etc.)
- What? (Title, Topic, Theme, etc.)
- When? (Copyright, Presentation Date, etc.)
- Where? (Journal, Publisher, Place of Presentation, etc.)
- How? (Kind Of Media...Book, Movie, Tape, Speech, etc.)
- How Much? (Number of Pages or equivalent)

II. SUMMARY

- What?
- Briefly describe the point of the media material:

III. REACTION

- So What and Why?
- Respond to the material according to all of the heart faculties:

A. **AFFECTIVE DIMENSION** (How it made you *feel* and *why*)

B. **BEHAVIORAL DIMENSION** (What it makes you want to *do* and *why*)

C. **COGNITIVE DIMENSION** (What it makes you *think* about and *why*)

HEART JOURNAL

Name: _____ Date: _____
 Time: _____

I. CIRCUMSTANCES

- Identification of Circumstances
 - A. (Who, What, When, Where, Why, How?)
 - B. (Personal or Other)
- Evaluation of Circumstances
 - A. How the circumstances make me feel and why
 - B. What the circumstances make me want to do and why
 - C. What the circumstances make me think about and why

II. CRISES

- Identification of Crisis (Internal or External Crisis)
 - A. What is the Danger in the Crisis
 - B. What is the Opportunity in the Crisis
- Evaluation of Crisis
 - A. How the crisis makes me feel and why
 - B. What the crisis makes me want to do and why
 - C. What the crisis makes me think about and why

III. CHOICES

- Identification of Choices
 - A. Choices made
 - B. Choices to be made
- Evaluation of Choices
 - A. How does the choice (or potential choice) make me feel and why
 - B. What does the choice (or potential choice) make me want to do and why
 - C. What does the choice (or potential choice) make me think about and why

IV. CRITICS (Critical Reflective Resources)

- Identification of Critics
 - A. Clarity Options
 - B. Coaching Options
 - C. Community Options
- Evaluation of Critics
 - A. How does the critic make me feel and why
 - B. What does the critic make me want to do and why
 - C. What does the critic make me think about and why

HEART COACHING II

Course Syllabus

COURSE DISCUSSION

Coaching, which highlights the significance of relationship in a curriculum of the heart, serves to provide encouragement in the process of heart education by facilitating responsible decision-making in the face of crisis. In **Heart Coach I**, the student **undergoes** coaching through crises to responsible decision-making. In **Heart Coach II**, the student **undertakes** coaching through crises to responsible decision-making. This transition from follower to leader is implicit of effective mentoring/disciplining and reflects the process of heart maturation within the context of relationship.

COURSE OBJECTIVES

The endeavour of this course is to facilitate students in becoming effective heart coaches through:

- a. Understanding the basic characteristics and responsibilities of a heart coach.
- b. Assessing personal perspective regarding heart coaching as well as the heart coaching relationship.
- c. Appropriating some essential skills or "tools" for effective heart coaching.
- d. Providing practical opportunities to do heart coaching.
- e. Developing a heart coaching strategy to facilitate continuing heart education.

COURSE TEXTBOOKS

Ford, Leighton. (1991). *Transforming Leadership*. Downer's Grove, Illinois: InterVarsity Press.

Maxwell, John. (1996). *Developing The Leader Within You*. San Diego: Injoy Pub.

Nanus, Burt. (1992). *Visionary Leadership: Creating A Compelling Sense Of Direction For Your Organization*. San Francisco: Jossey-Bass.

COURSE REQUIREMENTS

1. Media Reviews

Each student shall review the equivalent of 750 pages (minimally) of media material pertaining to coaching/leadership. This material may either (objectively) discuss coaching/leadership or (subjectively) portray coaching/leadership. A media review prototype is included in this syllabus. At least 1/3 (250 pages) **must** be drawn from the printed media. The remaining 2/3 (equivalent of 500 pages) of review **may** be drawn from audio and/or audio-visual media. One hour of audio and/or audio-visual media time = 20 pages of printed media. **All** media reviews must be properly documented. Grading of media reviews will be "pro-rated" according to the amount completed.

2. Heart Experience

Each student shall become personally involved in **leading** a heart coaching relationship with "another". One possible "other" may (though not necessarily) emerge from the **Heart Experience** opportunity in **Heart Crisis II**. Meetings with this "other" must occur on a **regular basis** and must involve a total of, minimally, **24 hours**. The purpose of this coaching relationship is to work through specific crises (internal or external) of another and/or of the coach, so as to gain experience in the process of coaching towards responsible decision-making. This heart experience must be arranged on a **contract basis** between the **student and another** (refer to **Heart Contract**, below, for details regarding this agreement).

In addition to **coaching** another, each student shall continue to **be coached** in the heart coaching relationship from (or similar to) **Heart Coaching I**. Meetings with a heart coach must continue on a **regular basis**, but must involve only a total of, minimally, **4 hours**. The purpose for maintaining a **heart coach** while being a **heart coach** is:

- a. To provide a measure of accountability and overall supervision in a learning situation.
- b. To illustrate the coaching cycle.
- c. To dialogue regarding the implicit crises of being a coach.

3. Heart Hour

Each student shall incorporate, into a personal daily schedule, one hour for intentional focus upon the heart crises being "worked on" within the heart coaching relationship (as well as upon any other emerging heart crises), while monitoring the faculties of the heart in this regard. This hour is intended to be an opportunity for private and quiet reflection. To aid accountability, this hour will be "logged-in" at the library circulation desk.

4. Heart Journal

Each student shall keep a daily journal, emerging from the "Heart Hour", reflecting upon the dangers/opportunities implicit in the crises which surface in the coaching relationship (as well as any other emerging heart crises), the nature of any decisions made, the dynamic of the coaching relationship, and any resources available in the context of each crisis. Each journal entry is intended to provide exercise for the whole heart, employing all of its

faculties. Therefore, each entry must incorporate critical reflections pertaining to the affective, the behavioral, as well as the cognitive operations of the heart. A journal entry prototype is included in this syllabus. Grading of the journal will be "pro-rated" according to the consistency of entry as well as the amount completed.

4. Heart Papers

Each student shall prepare three papers {approximately 5-6 double-spaced, type-written pages each}.

A. Heart Contract

Each student shall prepare a working paper reflecting the process of arranging the coaching relationship with another.

- a. The selection process...relational characteristics, availabilities, options.
- b. The recruitment process...contacts, interviews, orientations.
- c. The negotiation process...schedules, expectations, resources.
- d. The consolidation process...commitments, documentations, follow-up.

B. Heart Case

Each student is to research the life of *one outstanding heart coach*, who may be:

- a. Alive or Deceased
- b. Contemporary or Historical
- c. Famous or Unfamiliar

This paper should reflect:

- a. A review of the coach's life {formative influences, key events, significant contributions}
- b. An evaluation of coach's leadership style {typical patterns, key characteristics, personal distinctives}
- c. An assessment of the coach's heart distinctive {i.e....what made the coach particularly heart sensitive}
- d. A personal response {i.e....the student's perspective regarding the coach...things learned...things emulated}

C. A Personal Heart Coaching Profile

Each student is to prepare a reflection of his/her own heart leadership. This paper should include principles of heart coaching, dealt with in this course, as the student:

- a. Reviews heart coaching status {where he/she is "at" in terms of heart leadership: i.e. formative influences, key events, significant contributions}

- b. Reflects on heart coaching style {what leadership style he/she is most familiar or comfortable with and which leadership characteristics dominate his/her leadership approach}
- c. Evaluates heart coaching needs {what leadership considerations require particular growth/attention/development}
- d. Determines heart coaching potential {what he/she anticipates, in terms of future heart leadership}
- e. Develops a heart coaching strategy {what specific steps need to be taken in order to enhance personal heart leadership so as to reach heart coaching potential}

5. EXAMINATIONS

Each student shall write *A Final Exam*, comprehensive of all textbook and classroom material.

COURSE OUTLINE

- Session #1 Heart Coaching...The Review...A Leadership Cycle**
- Session #2 Heart Coach...The Role...The Paradox Of The Paraclete**
- Session #3 Heart Coach...The Responsibility...The Catalyst Of Choice**
- Session #4 Heart Coach...The Relationship...Trustability**
- Session #5 Heart Coach...The Relationship...Ability To Trust**
- Session #6 Heart Coach...The Relationship...Of Truth And Grace**
- Session #7 Heart Coach...The Respect...Two Sides Of A Coin**
- Session #8 Heart Coach...The Reality...Case #1**
- Session #9 Heart Coach...The Reality...Case #2**
- Session #10 Heart Coach...The Reality...Case #3**
- Session #11 Heart Coach...The Reality...Case #4**
- Session #12 Heart Coach...The Recruitment...'Been There; 'Done That**
- Session #13 Heart Coach...The Requirement...Free Heart**

"COACHING/LEADERSHIP" MEDIA REVIEW

Student Name: _____ Student # _____

Date: _____

I. DOCUMENTATION

- Who? (Author, Speaker, Actor, etc.)
- What? (Title, Topic, Theme, etc.)
- When? (Copyright, Presentation Date, etc.)
- Where? (Journal, Publisher, Place of Presentation, etc.)
- How? (Kind Of Media...Book, Movie, Tape, Speech, etc.)
- How Much? (Number of Pages or equivalent)

II. SUMMARY

- What?
- Briefly describe the point of the media material:

III. REACTION

- So What and Why?
- Respond to the material according to all of the heart faculties:

A. **AFFECTIVE DIMENSION** (How it made you *feel* and *why*)

B. **BEHAVIORAL DIMENSION** (What it makes you want to *do* and *why*)

C. **COGNITIVE DIMENSION** (What it makes you *think* about and *why*)

HEART JOURNAL

Name: _____ Date: _____

Time: _____

I. CIRCUMSTANCES

- Identification of Circumstances
 - A. (Who, What, When, Where, Why, How?)
 - B. (Personal or Other)
- Evaluation of Circumstances
 - A. How the circumstances make me feel and why
 - B. What the circumstances make me want to do and why
 - C. What the circumstances make me think about and why

II. CRISES

- Identification of Crisis (Internal or External Crisis)
 - A. What is the Danger in the Crisis
 - B. What is the Opportunity in the Crisis
- Evaluation of Crisis
 - A. How the crisis makes me feel and why
 - B. What the crisis makes me want to do and why
 - C. What the crisis makes me think about and why

III. CHOICES

- Identification of Choices
 - A. Choices made
 - B. Choices to be made
- Evaluation of Choices
 - A. How does the choice (or potential choice) make me feel and why
 - B. What does the choice (or potential choice) make me want to do and why
 - C. What does the choice (or potential choice) make me think about and why

IV. CRITICS (Critical Reflective Resources)

- Identification of Critics
 - A. Clarity Options
 - B. Coaching Options
 - C. Community Options
- Evaluation of Critics
 - A. How does the critic make me feel and why
 - B. What does the critic make me want to do and why
 - C. What does the critic make me think about and why

HEART COMMUNITY I

Course Syllabus

COURSE DISCUSSION

Community has to do with the environment for heart education. Essentially, it provides a relational environment. As such, community serves to construct a safe "playing field" where crisis can be "sorted out" in the company of others. Though variable in its structure and format, community functions to facilitate relational intimacy which is characterized by grace and truth and which is fostered by good communication.

COURSE OBJECTIVES

The endeavour of this course is to facilitate students towards responsible decision-making in the face of crisis, through:

- a. Understanding the essence of community, as well as various manifestations of the community phenomenon.
- b. Appreciating how community interacts with crisis within the context of heart education.
- c. Discovering and/or developing some relational skills to utilize within the parameters of heart community.
- d. Providing practical opportunities to experience heart community through the small group structure.
- e. Establishing and/or reinforcing a workable strategy for contributing to the community process and for cultivating relationships within heart community.

COURSE TEXTBOOK:

Meier, Paul & Gene Getz & Richard Meier & Allen Doran. (1992). *Filling The Holes In Our Souls: Caring Groups That Build Lasting Relationships*. Wheaton, Ill.: Victor Books.

Hamlin, Judy. (1995). *Guide To Small Group Resources*. Wheaton, Ill.: Victor Books.

COURSE REQUIREMENTS

1. Media Reviews

Each student shall review the equivalent of 750 pages (minimally) of media material pertaining to community. This material may either (objectively) discuss community or (subjectively) portray community. A media review prototype is included in this syllabus. At least 1/3 (250 pages) **must** be drawn from the printed media. The remaining 2/3 (equivalent of 500 pages) of review **may** be drawn from audio and/or audio-visual media. One hour of audio and/or audio-visual media time = 20 pages of printed media. **All** media reviews must be properly documented. Grading of media reviews will be "pro-rated" according to the amount completed.

2. Heart Experience

Each student shall become personally involved in a "small group" community. Participation in this small group must occur on a **regular basis** and must involve a total of, minimally, **24 hours**. The purpose of this community experience is to provide opportunity to work through specific crises (internal or external) of the student and/or of others in the group, so as to gain experience in an environment which may enhance the process of responsible decision-making.

3. Heart Hour

Each student shall incorporate, into a personal daily schedule, one hour for intentional focus upon any heart crises being "worked on" within the heart community (as well as upon any other emerging heart crises), while monitoring the faculties of the heart in this regard. This hour is intended to be an opportunity for private and quiet reflection. To aid accountability, this hour will be "logged-in" at the library circulation desk.

4. Heart Journal

Each student shall keep a daily journal, emerging from the "Heart Hour", reflecting upon the dangers/opportunities implicit in the crises which surface within the heart community (as well as any other emerging heart crises), the nature of any decisions made, the dynamic of the heart community, and any resources available in the context of each crisis. Each journal entry is intended to provide exercise for the whole heart, employing all of its faculties. Therefore, each entry must incorporate critical reflections pertaining to the affective, the behavioral, as well as the cognitive operations of the heart. A journal entry prototype is included in this syllabus. Grading of the journal will be "pro-rated" according to the consistency of entry as well as the amount completed.

4. Heart Paper

Each student shall prepare one paper {approximately 10-12 double-spaced, type-written pages} pertaining to the (above mentioned) heart community experience, which should:

A. Reflect the experience

- a. The Small Group Exegesis (who, what, when, where?)
- b. The Small Group Operations (how?)
- c. The Small Group Evaluations (why?)
- d. The Small Group Recommendations (what else/next?)

B. Address the Crises

- a. Identify two crises (one personal crisis and one crisis of another in the small group) as well as the circumstances surrounding the two crises...the **Who, What, When, Where, Why** of the crises.
- b. Acknowledge the dangers and the opportunities implicit in both of the crises...taking into account all of the faculties of the heart...weighing and comparing the potential of the various decision alternatives.
- c. Assess the community processes...utilizing the principles and vocabulary of heart community...focusing upon the effectiveness of the small group in handling the crises in question...evaluating the impact (positive/negative) upon the heart/the whole person/the community as well as the potential growth/maturation/learning that did or did not occur.
- d. Commending the strengths of the small group, in terms of heart formations, and recommending any ways in which the small group could operate to enhance the process of responsible decision-making and to, thereby, augment an overall curriculum of the heart.

5. EXAMINATIONS

Each student shall write *A Final Exam*, comprehensive of all textbook and classroom material.

COURSE OUTLINE

- Session #1 Heart In Community...Crisis Compatibility**
- Session #2 Crisis In Community...Safety + Relationship = Intimacy**
- Session #3 Intimacy In Community...Grace With Guts**
- Session #4 Intimacy In Community...Truth That Is Fit**
- Session #5 Intimacy In Community...Speak The Truth In Love**
- Session #6 Dialogue In Community...Reflective Communication**
- Session #7 Dialogue In Community...Respectful Communication**
- Session #8 Dialogue In Community...Subject-Oriented And Subject-Enhancing**
- Session #9 Heart Community...Case #1...Process-Oriented Community**
- Session #10 Heart Community...Case #2...Task-Oriented Community**
- Session #11 Heart Community...Case #3...Need-Oriented Community**
- Session #12 Heart Community...Case #4...Content-Oriented Community**
- Session #13 Heart Community...All Cases...Personally-Oriented Community**

"COMMUNITY/SMALL GROUP" MEDIA REVIEW

Student Name: _____ Student # _____
Date: _____

I. DOCUMENTATION

- Who? (Author, Speaker, Actor, etc.)
- What? (Title, Topic, Theme, etc.)
- When? (Copyright, Presentation Date, etc.)
- Where? (Journal, Publisher, Place of Presentation, etc.)
- How? (Kind Of Media...Book, Movie, Tape, Speech, etc.)
- How Much? (Number of Pages or equivalent)

II. SUMMARY

- What?
- Briefly describe the point of the media material:

III. REACTION

- So What and Why?
- Respond to the material according to all of the heart faculties:

A. **AFFECTIVE DIMENSION** (How it made you *feel* and *why*)

B. **BEHAVIORAL DIMENSION** (What it makes you want to *do* and *why*)

C. **COGNITIVE DIMENSION** (What it makes you *think* about and *why*)

HEART JOURNAL

Name: _____ Date: _____
Time: _____

I. CIRCUMSTANCES

- Identification of Circumstances
 - A. (Who, What, When, Where, Why, How?)
 - B. (Personal or Other)
- Evaluation of Circumstances
 - A. How the circumstances make me feel and why
 - B. What the circumstances make me want to do and why
 - C. What the circumstances make me think about and why

II. CRISES

- Identification of Crisis (Internal or External Crisis)
 - A. What is the Danger in the Crisis
 - B. What is the Opportunity in the Crisis
- Evaluation of Crisis
 - A. How the crisis makes me feel and why
 - B. What the crisis makes me want to do and why
 - C. What the crisis makes me think about and why

III. CHOICES

- Identification of Choices
 - A. Choices made
 - B. Choices to be made
- Evaluation of Choices
 - A. How does the choice (or potential choice) make me feel and why
 - B. What does the choice (or potential choice) make me want to do and why
 - C. What does the choice (or potential choice) make me think about and why

IV. CRITICS (Critical Reflective Resources)

- Identification of Critics
 - A. Clarity Options
 - B. Coaching Options
 - C. Community Options
- Evaluation of Critics
 - A. How does the critic make me feel and why
 - B. What does the critic make me want to do and why
 - C. What does the critic make me think about and why

HEART COMMUNITY II

Course Syllabus

COURSE DISCUSSION

Community, which is characterized as that relational arena in which crisis may be experienced and exercised in safety, is essential to any curriculum of the heart. **Heart Community I** endeavours to facilitate student responsibility in community, so as to enhance mature decision-making. **Heart Community II** endeavours to facilitate student responsibility to community, so as to enhance mature decision-making. The capacity for community to generate its own leadership is indicative of a healthy relational dynamic and reflects the process of effective heart maturation.

COURSE OBJECTIVES

The endeavour of this course is to facilitate students in becoming effective heart community leaders through:

- a. Understanding the basic characteristics of a small group as well as the fundamental responsibilities of a small group leader.
- b. Assessing personal perspective regarding the small group community as well as small group leadership.
- c. Appropriating some essential skills or "tools" for effective small group leadership.
- d. Providing practical opportunities to be small group leaders.
- e. Developing a small group leadership strategy to facilitate continuing heart education.

COURSE TEXTBOOKS

Hamlin, Judy. (1993). *The Small Group Leaders Training Course*. Wheaton, Ill.: Victor Books.

McBride, Neil F. (1990). *How To Lead Small Groups*. Colorado Springs: NavPress.

Rothwell, Dan J. (1995). *In Mixed Company: Small Group Communication*. Toronto: Harcourt Brace College Publishers.

COURSE REQUIREMENTS

Heart Community II...Fellowship...students bring leadership to community...understanding some of the intricacies of making community work...training in communication skills, conflict management, basic organizational considerations.

1. Media Reviews

Each student shall review the equivalent of 750 pages (minimally) of media material pertaining to small group leadership. This material may either (objectively) discuss small group leadership or (subjectively) portray small group leadership. A media review prototype is included in this syllabus. At least 1/3 (250 pages) **must** be drawn from the printed media. The remaining 2/3 (equivalent of 500 pages) of review **may** be drawn from audio and/or audio-visual media. One hour of audio and/or audio-visual media time = 20 pages of printed media. All media reviews must be properly documented. Grading of media reviews will be "pro-rated" according to the amount completed.

2. Heart Experience

Each student shall become personally involved in **leading** a small group. Meetings of the small group must occur on a **regular basis** and must involve a total of, minimally, **24 hours**. The purpose of this small group leadership is to provide experience in facilitating a community environment wherein specific crises (internal or external) of the small group members can be "worked through" towards responsible decision-making.

In addition to **leading** a small group, each student shall meet on a **regular basis** with the leader of the small group from **Heart Community I** to a total of, minimally, **4 hours**. At least half of such meetings must occur in the context of the student's small group. The purpose of such meetings is:

- a. To provide a measure of accountability and overall supervision in a learning situation.
- b. To illustrate the small group principle of "divide & multiply".
- c. To dialogue regarding the implicit crises of being a small group leader.

3. Heart Hour

Each student shall incorporate, into a personal daily schedule, one hour for intentional focus upon the heart crises being "worked on" within the small group environment (as well as upon any other emerging heart crises), while monitoring the faculties of the heart in this regard. This hour is intended to be an opportunity for private and quiet reflection. To aid accountability, this hour will be "logged-in" at the library circulation desk.

4. Heart Journal

Each student shall keep a daily journal, emerging from the "Heart Hour", reflecting upon the dangers/opportunities implicit in the crises which surface in the small group (as well as any other emerging heart crises), the nature of any decisions made, the dynamic of the

coaching relationship, and any resources available in the context of each crisis. Each journal entry is intended to provide exercise for the whole heart, employing all of its faculties. Therefore, each entry must incorporate critical reflections pertaining to the affective, the behavioral, as well as the cognitive operations of the heart. A journal entry prototype is included in this syllabus. Grading of the journal will be "pro-rated" according to the consistency of entry as well as the amount completed.

5. Heart Papers

Each student shall prepare two papers {approximately 5-6 double-spaced, type-written pages each}.

A. A Heart Community Case Study

Each student shall assess the heart environment and the crisis capacity of the group being led, by reflecting upon :

- a. The Small Group Exegesis (who, what, when, where?)
- b. The Small Group Operations (how?)
- c. The Small Group Evaluations (why?)
- d. The Small Group Recommendations (what else/next?)

B. A Heart Leadership Profile

Each student shall prepare a reflection of his/her own small group leadership. This paper should include principles of heart community leadership, dealt with in this course, as the student:

- a. Reviews heart leadership status {where he/she is "at" in terms of leadership when examining his/her small group leadership in light of overall formative influences, key events, significant contributions}
- b. Reflects on heart leadership style {what leadership style he/she is most familiar or comfortable with, when examining leadership characteristics which dominate his/her small group leadership approach}
- c. Evaluates heart leadership needs {what leadership considerations require particular growth/attention/development when examining his/her small group leadership}
- d. Determines heart leadership potential {what he/she anticipates, in terms of future leadership possibilities, when examining his/her small group leadership}

- e. Develops a heart leadership strategy (what specific steps need to be taken in order to enhance personal heart leadership and to reach leadership potential, when examining his/her small group leadership)

5. EXAMINATIONS

Each student shall write *A Final Exam*, comprehensive of all textbook and classroom material.

COURSE OUTLINE

- Session #1 Heart Community...The Leader's Target**
- Session #2 Heart Community...The Leader's Team**
- Session #3 Heart Community...The Leader's Tasks**
- Session #4 Heart Community...The Leader's Tendencies**
- Session #5 Heart Community...The Leader's Touch**
- Session #6 Heart Community...The Leader's Tongue**
- Session #7 Heart Community...The Leader's Troubles**
- Session #8 Heart Community...The Leader's Temptations**
- Session #9 Heart Community...The Leader's Timing**
- Session #10 Heart Community...The Leader's Training**
- Session #11 Heart Community...The Leader's Tools**
- Session #12 Heart Community...The Leader's Test**
- Session #13 Heart Community...The Leader's Tomorrow**

"LEADERSHIP/SMALL GROUP LEADERSHIP" MEDIA REVIEW

Student Name: _____ Student # _____

Date: _____

I. DOCUMENTATION

- Who? (Author, Speaker, Actor, etc.)
- What? (Title, Topic, Theme, etc.)
- When? (Copyright, Presentation Date, etc.)
- Where? (Journal, Publisher, Place of Presentation, etc.)
- How? (Kind Of Media...Book, Movie, Tape, Speech, etc.)
- How Much? (Number of Pages or equivalent)

II. SUMMARY

- What?
- Briefly describe the point of the media material:

III. REACTION

- So What and Why?
- Respond to the material according to all of the heart faculties:

A. **AFFECTIVE DIMENSION** (How it made you *feel* and *why*)

B. **BEHAVIORAL DIMENSION** (What it makes you want to *do* and *why*)

C. **COGNITIVE DIMENSION** (What it makes you *think* about and *why*)

HEART JOURNAL

Name: _____ Date: _____
 Time: _____

I. CIRCUMSTANCES

— Identification of Circumstances

- A. (Who, What, When, Where, Why, How?)
- B. (Personal or Other)

— Evaluation of Circumstances

- A. How the circumstances make me feel and why
- B. What the circumstances make me want to do and why
- C. What the circumstances make me think about and why

II. CRISES

— Identification of Crisis (Internal or External Crisis)

- A. What is the Danger in the Crisis
- B. What is the Opportunity in the Crisis

— Evaluation of Crisis

- A. How the crisis makes me feel and why
- B. What the crisis makes me want to do and why
- C. What the crisis makes me think about and why

III. CHOICES

— Identification of Choices

- A. Choices made
- B. Choices to be made

— Evaluation of Choices

- A. How does the choice (or potential choice) make me feel and why
- B. What does the choice (or potential choice) make me want to do and why
- C. What does the choice (or potential choice) make me think about and why

IV. CRITICS (Critical Reflective Resources)

— Identification of Critics

- A. Clarity Options
- B. Coaching Options
- C. Community Options

— Evaluation of Critics

- A. How does the critic make me feel and why
- B. What does the critic make me want to do and why
- C. What does the critic make me think about and why

CONCLUSION

In the final analysis, a curriculum of the heart moves towards responsible decision-making in the face of crisis. As such, a curriculum of the heart inevitably moves the heart in a relational direction. Responsible decision-making or heart choice always happens within the context of relationship. Decisions of the heart are either motivated by relationship or facilitated in relationship or made for relationship.

SCHOOL OF THE HEART

An Application of A Curriculum of the Heart

Preface

In July of 1996, while serving as a member of the North American Baptist College Revisioning Task Force, I was asked to design a "one year" curriculum for an envisioned program of discipleship and leadership at the North American Baptist College. Agreeing to this request, I endeavoured to employ some of the findings of my dissertation and to fulfill the final stage of my dissertation methodology by making application of *a curriculum of the heart*⁹⁹ into an actual institutional setting.

This *curriculum of the heart* has undergone several revisions as it has been processed through various channels of the North American Baptist College, from the Task Force to the Faculty Academic Committee to the Faculty (as a whole) and on to the Board of Trustees.

In October of 1996, the North American Baptist College Board of Trustees referred this curriculum back to the Faculty for further revisions¹⁰⁰ pending its approval during the Board Meetings in March of 1997. The projected date of implementation for this curriculum is the Fall of 1998.

The proposal which follows is what appeared before the North American Baptist College Board of Trustees in October of 1996. Following an outline of the rationale for this proposal, the basic thrust of the curriculum is discussed before reflecting a "skeleton" outline of the curriculum, itself.

⁹⁹ The curriculum being referred to is portrayed in the first segment of this chapter as *A Curriculum Of The Heart: A Curriculum Plan For Heart Education*.

¹⁰⁰ Revisions are to reflect consideration of impact upon North American Baptist College budget, personnel, residential life, and overall campus ethos.

A Proposal
for
A CURRICULUM OF THE HEART

1. Introduction

The faculty and Board of Trustees have been concerned with total enrollment of students at NABC for some time. It is generally agreed that the AAR program has been an excellent source of new students, and that the degree programs have also continued to attract new students. There has been a general perception that the area of decline has been in the traditional "Lay Leadership" component (Certificate and Diploma programs).

This perception is borne out by an analysis of full-time student registration for the fall semesters of the last ten years. Registration has been broken down into the three components of Lay Leadership, Associate of Arts in Religion, and the Bachelors degree programs. Registration is as follows:

FULL-TIME STUDENT REGISTRATION
FALL 86 TO FALL 95

YEAR	LAY LEADERSHIP	AAR PROGRAMS	BACHELOR'S PROGRAMS	TOTAL FULL-TIME STUDENTS
Fall 86	64 (38.4%)	44 (26.3%)	59 (35.3%)	167
Fall 87	77 (40.7%)	47 (24.9%)	65 (34.4%)	189
Fall 88	65 (34.8%)	61 (32.6%)	61 (32.6%)	187
Fall 89	80 (35.1%)	72 (31.6%)	76 (33.3%)	228
Fall 90	70 (30.3%)	76 (32.9%)	85 (36.8%)	231
Fall 91	66 (29.9%)	56 (25.3%)	99 (44.8%)	221
Fall 92	53 (23.3%)	98 (43.2%)	76 (33.5%)	227
Fall 93	50 (19.6%)	132 (51.8%)	73 (28.6%)	255
Fall 94	43 (18.9%)	101 (44.5%)	83 (36.6%)	227
Fall 95	31 (14.5%)	89 (41.6%)	94 (43.9%)	214

The above figures indicate that the Lay Leadership programs have declined from a high of 40.7% of the total student enrollment (achieved in the fall of 1987), to a low of 14.5% of the total student enrollment (achieved in the fall of 1995). The ten-year average for lay leadership enrollment is 60 students, representing an average of 28% of our total enrollment during this period. This means that last fall's enrollment in the lay leadership program is about half of the ten-year average. It is very clear that this is the area of our curriculum that requires attention.

Furthermore, assessments of Generation X / Baby Busters consistently point to the reality that the college age youth of today are drawn to that which provides **purpose and belonging**¹⁰¹. Perpetual changes, brought about by the technological age, not only contribute to this phenomenon but also dictate continual monitoring of the same.

Therefore, it seems not only timely but also prudent for N.A.B.C. to take some bold initiative in providing the kind of short-term educational opportunity which is attractive to students, as well as reflective of the essential characteristics of Christian discipleship.

2. Fundamental Commitments

There are a number of fundamental commitments which we affirm as we seek to develop new directions:

2.1 The development of this program will take place within the parameters established by the mission statement of NABC (*The Mission of NABC as a centre of Christian higher education is the holistic formation of students for lives of integrity, service, and informed leadership in the church and society.*)

2.2 Discipleship will be the essential thrust of this program.

2.2.1 The initial phase of this discipleship, concerned with training **disciples**, will be focused upon personal (Christian) spiritual formation which is rooted in Biblical truth, tested in real life, effective for future endeavours, and practical for on-going Christian maturation.

2.2.2 The secondary phase of this discipleship, concerned with training **disciplers**, will be upon Christian leadership development which is Biblically modelled, practically exercised, transformationally oriented, and suitably applicable both inside as well as outside the ecclesiastical setting.

2.3 The intention of this program is to blend theory and practise¹⁰². All courses will include a strong experiential component while maintaining academic diligence.

¹⁰¹ Refer, for example, to:

Barna, George. (1995). *Generation Next: What You Need To Know About Today's Youth*. Ventura, California: Regal Books.

Zander, Dieter. (1995). *The Gospel For Generation X. Leadership*, Spring, (16), pgs. 36-42.

¹⁰² This blending is classically discussed as a *praxis* way of knowing. Thomas Groome has an extensive treatment of the essence of *praxis*, but simply states it as *reflective engagement in a social situation* (pg. 153). (Groome, Thomas. 1980. *Christian Religious Education: Sharing Our Story And Vision*. San Francisco: Harper/Collins Publishers.)

2.4 This program is intended to replace the current Certificate In Biblical Studies program. It is not intended to alter the direction of the other existing programs of study (the AAR programs and the Bachelor degree programs) at NABC.

3. Basic Curricular Structure

Unlike the other existing programs of study (the AAR programs and the Bachelor degree programs) at NABC and in divergence from the current Certificate In Biblical Studies¹⁰³, this program is intended to be terminal in nature; to function on a "stand alone" basis. Although there would likely be some general credit transferability from this program to other programs of study (perhaps even as much as 60%), the reason for the terminal nature of this program is to remove it from the academic constraints which are implicit in the other programs of study.

3.1 The terminal nature of this program provides for freedom and flexibility in establishing standards for:

- a. Student Admissions
- b. Course Requirements
- c. Instructor Qualifications
- d. Graduation Criteria
- e. Program Opportunities

3.2 Even though this program is not bound to the calendar of the traditional post-secondary school year, it is anticipated that it will follow the general "semester" format. Some of the advantages in this are that:

- a. Students will remain "on-stream" with the typical post-secondary academic year and its concomitant opportunity for summer employment.
- b. Students will be exposed to the larger NABC community, with its various other students, faculty, activities, and programs of study.
- c. Faculty (internal and external to NABC) will be more accessible.

3.3 This program is one year in duration incorporating two semesters or two terms. However, students will be given the option of enrolling only in the first term or even (in special cases) only in the second term.

¹⁰³ In recent years, the plan for the Certificate In Biblical Studies was to make it part of an overall "graduated" program of studies at NABC, where students could transfer maximum credits from the CBS program to one of the other programs, allowing a progression from one program to another without a significant loss of time.

3.3.1 The focus of the first term will be upon the student's own personal (Christian) spiritual formation along with opportunity for responsible decision-making which accompanies such personal maturation.

3.3.2 The focus of the second term will be upon the student's leadership development along with opportunity for responsible decision-making which accompanies the leadership role.

3.4 It is understood that aspects of personal spiritual formation and leadership development will inevitably overlap and become blended within both terms, even though the focus for each term will be as described above, in 3.3.1 and 3.3.2. The progression from the first term to the second term is logical and, therefore, necessary.

3.5 What happens within each semester reflects variation from traditional academic curricular structure. In an effort to accommodate the blending discussed in 2.4 (above) both terms will incorporate the experiential dimension as a major factor in this program.

3.5.1 In the first term as much as half¹⁰⁴ of the student's time will be involved in preparing for and participating in a cross-cultural "ministry"¹⁰⁵ experience.

3.5.2 In the second term, the experiential component will (typically) be more local in nature allowing the student to integrate it throughout the course of the semester. Such experience will be ministry focused, allowing the student to exercise and develop leadership skills.

3.6 The classroom dimension of this program will be changed to more of a seminar format, providing a variety of short, concentrated "courses".

3.7 In order to help students synthesize the theoretical and the experiential dimensions of discipleship, this program will incorporate a variety of reflective opportunities to be documented in some type of daily journal. Built into the curricular structure for both terms will be:

3.7.1 A regular (at least once/day) quiet hour for private reflection.

3.7.2 A regular (at least twice/week) mentoring/coaching/discipling relationship opportunity for one-to-one reflection.

¹⁰⁴ A six week cross-cultural experience, for example, which involves one week of preparation and one week of reflection will more than absorb half of a normal 13-16 week semester. (A 16 week semester would, of course, push the limits of the semester even beyond the normal teaching scenario, through the routine final examination schedule.)

¹⁰⁵ Though ministry may occur, it does not comprise the focus of this endeavour. Reflective, practical experience in the context of need in the real world serves to provide the student with the kind of broad perspective which is essential for personal spiritual formation.

- 3.7.2.1 In the first term, each student will be led in this relationship.
- 3.7.2.2 In the second term, each student will lead this relationship.
- 3.7.3 A regular (at least twice/week) small group relationship opportunity for community reflection.
 - 3.7.3.1 In the first term, each student will be led in this relationship.
 - 3.7.3.2 In the second term, each student will lead this relationship.

4. Potential Difficulties Associated With This Discipleship Program

While this discipleship program has strong viability, the following potential problems need to be addressed:

4.1 This program may be perceived to be a departure from the traditional Bible College program and/or an abandonment of the existing Certificate In Biblical Studies program.

4.2 This program may attract a different "breed" of student, who is more focussed on experience and not as committed to academic pursuit. This will have an impact on the ethos of NABC.

4.3 The costs (in terms of finances and personnel) of successfully implementing such a new and different program may be greater than NABC can presently handle.

4.4 This program may be perceived to encroach upon similar programs¹⁰⁶.

4.5 It may be difficult to secure appropriate leadership for this program.

4.6 It may be difficult to integrate students in this program with other students in residence.

5. Potential Benefits Associated With This Discipleship Program

Despite the potential or projected problems, there are a number of factors which suggest that the development of such a discipleship program would have practical benefits for

¹⁰⁶ Similar discipleship programs are presently in operation through:

- a. Para-church organizations such as Youth With A Mission (Discipleship Training School).
- b. Educational organizations such as Northwest Bible College (His Majesty's Service)
- c. Local churches such as Central Baptist Church, Edmonton (Mission Bridge)

NABC, as well as for the Kingdom of God, overall. These include the following considerations:

5.1 This program is a reaffirmation of our historical educational purpose. It is also very much "in step" with the major thrust of the NABC international office and may provide significant contribution towards the realization of our Conference discipleship vision.

5.2 This program expands the potential "pool" of students who would consider attending NABC and, thereby, have very positive benefits in terms of:

5.2.1 Influencing a larger number of students who can positively impact the world in the name of Christ.

5.2.2 Increasing overall student enrollment and contributing to greater occupancy levels in NABC residences

5.2.3 Exposing students to other educational options at NABC/EBS.

5.3 This program facilitates the relationships between NABC and the larger Christian community (mission agencies, parachurch agencies, and the local church) through cooperative efforts in terms of:

5.3.1 Contributing faculty and other resources

5.3.2 Providing ministry experience opportunities in exchange for ministry.

5.4 This program is flexible in terms of how/where it may be implemented and in terms of who may be involved.

5.5 This program positions NABC to carve out a distinctive niche and/or to set a fresh pace for other Christian Colleges and Bible Colleges.

5.5.1 It focuses upon heart formation, in general, and upon responsible decision-making, in particular, as an approach to discipleship training.

5.5.2 It combines spiritual formation and leadership development so as to provide an effective balance in the process of discipleship.

5.5.3 Located on campus, in the context of the wider NABC community, it enriches students with an exposure to a breadth of educational and ministry opportunities, as well as to an eclectic residential population.

5.5.4 It embraces an integrative philosophy of discipleship training, whereby the value of periodic isolation from routine (for purposes of personal challenge and reflection) is offset by intentional involvement in the mainstream of local ministry. This integrative

approach not only assists the student with "re-entry" from the cross-cultural opportunity (in the first term) but also positions the student (and the program, overall) for a strong relationship with the local church and other associated ministries (in the second term).

6. Implementation Timeline

A major curricular change of this nature would require the approval of the NABC Board of Trustees and the Accrediting Association of Bible Colleges (AABC).

6.1 This program was presented at the August 19, 1996, meeting of the NABC Revisioning Task Force for feedback and possible approval.

6.2 This program will be presented to the faculty for approval at the faculty meetings of October 4, 1996.

6.3 This proposed program, as approved by the faculty, will be presented to the October 1996 meeting of the Board of Trustees.

6.4 If approved by the Board, this proposed program would be submitted to the Executive Director of the AABC. If supported by the AABC's Executive Director, the new program would be included in the 1997-98 Academic Calendar (prepared in January 1997), promoted at the up-coming NAB Triennial Conference, and launched in September of 1997.

7. Future Possibilities

There is the possibility that this program, as approved and successfully launched by the Fall of 1997, would be adopted in principle and (perhaps) implemented at the Baptist Leadership Training School, in Calgary, at the same time or soon thereafter.

8. Possible Program Names

As will become evident in Program Objectives and the Curriculum Design, to follow, some possible program names may be:

- 8.1 The (NABC) School of Decision and Discipleship
- 8.2 The (NABC) School of the Heart
- 8.3 The (NABC) School of Discipleship and Leadership
- 8.4 The (NABC) School of Choice and Challenge
- 8.5 _____
- 8.6 _____

9. Program Objectives

This program is intended to:

9.1 Assist students to become responsible decision-makers. Inasmuch as the heart governs the choice process¹⁰⁷ and constitutes the control centre of the human person, the primary objective of this program is heart education.

9.2 Provide students with a clear perspective of Christian theology (particularly pertaining to the nature of God and human-kind) through a foundational understanding of the Scriptures as applied within the context of the real world.

9.3 Guide students towards spiritual maturity, in the context of relationship¹⁰⁸, by equipping them to work through crises which are internal (personal crises) and external (the crises of others).

9.4 Offer students opportunities to engage in practical decision-making within the context of discipleship/leadership.

9.5 Foster, within and among students, a vision of Christian purpose and responsibility in a world of change.

10. Guidelines For Curricular Design

10.1 As a curriculum of the heart, this program amounts to all that contributes to the process of heart emancipation; to facilitating the student's responsibility in decision-making. While this sounds rather simplistic and, certainly, need not become complicated, it is a process which is intense and incorporates all that it means to be human. As the seat of all decision-making, the heart operates as "mission control". It functions as the "driveshaft" or as the "transmission" between the head (theory) and the hands (practice), translating input into output and, thereby, enabling *praxis*.

10.2 Clarity, which complements the relational dimension in this program of the heart, is what serves to provide perspective within the process of responsible decision-making. It represents whatever protects the heart from being consumed by any particular crisis. Clarity is enhanced through personal reflection upon the "big picture". In this

¹⁰⁷ While choice is typically perceived as a simple function of the will, it is more accurately an exercise of the will in conjunction with the thoughts and feelings which inform the will. Therefore the heart, as the centre of choice, must be seen to house the faculties of feeling/emotion/passion (the affective dimension), of will (the behavioral dimension), and of thought/intellect (the cognitive dimension)

¹⁰⁸ "Relationship", as alluded to here, refers to:

- a. The Reflective Relationship
- b. The One-on-one Relationship
- c. The Corporate Relationship

program, provision for clarity is accomplished through the balanced blend of the objective/theoretical dimension and the subjective/experiential dimension.

10.3 Crisis, as applied in this program of the heart, is that common reality of human experience which serves to stress the heart, veritably forcing it to respond; to choose. Any (crisis) phenomenon, simultaneously characterized by the paradox of danger and opportunity, allows the heart to grow or to mature or to learn. As such crisis provides the reason and the raw material for heart education. Crises can manifest themselves in a variety of avenues, including:

- a. Crises of Faith/Doctrine
- b. Crises of Learning
- c. Crises of Culture/History
- d. Crises of Morality/Ethics
- e. Crises of Direction/Futures
- f. Crises of Trauma/Pain/Loss

10.4 Coaching/Mentoring highlights the significance of relationship in this program of the heart. The heart coach, as a partner in crisis, operates as a catalyst in the context of a trust relationship which assumes familiarity and which is based on the practise of respect. In this program, coaching provides the intensive discipleship, that "life-on-life" encouragement for heart education.

10.5 Community reinforces the importance of relationship in this program of the heart. It endeavours to construct a safe "playing field" where crisis can be "sorted out". Community serves to facilitate relational intimacy which is characterized by grace that has "guts" and by truth that is "fit" and which is fostered by good communication. As such, community provides the atmosphere/environment for heart education. In this program, community is most practically experienced within the context of the small group.

11. Program Design

In the final analysis, a curriculum of the heart moves towards responsible decision-making in the face of crisis. As such, a curriculum of the heart inevitably moves the heart in a relational direction. Responsible decision-making or heart choice always happens within the context of responsible relationship. Decisions of the heart are either motivated by relationship or facilitated in relationship or made for relationship.

It is, therefore, no coincidence that a **heart choice model** which diagrammatically portrays this curriculum of the heart may be similarly illustrated in a **relational model** which deals with the same dynamics of heart education but from a different orientation, a relational orientation.

The curricular components of both models find parallel in the following fashion.

The Heart Choice Model**Heart Choice****Heart Clarity I****Heart Crisis I****Heart Coaching I****Heart Community I****Heart Clarity II****Heart Crisis II****Heart Coaching II****Heart Community II****The Relational Model****Relationship****Worship I****Stewardship I****Discipleship I****Fellowship I****Worship II (Leadership I)****Stewardship II (Leadership II)
(Friendship)****Discipleship II (Leadership III)****Fellowship II (Leadership IV)**

The design of this program of the heart is, of course, somewhat variable depending upon the options discussed in the Basic Curricular Structure (#3, above). However, a general sense of the main components for such a program, as well as brief descriptions of projected curricular offerings, is provided in the models and in the program pages which follow.

<u>SUBJECT AREA</u>	<u>COURSE TITLE & COURSE DESCRIPTION</u>	<u>HOURS</u>
HEART CHOICE I	CROSS-CULTURAL INTERNSHIP	0-315
	INTERNSHIP ORIENTATION (Preparation for a corporate cross-cultural ministry)	0-30-0
	INTERNSHIP RE-ENTRY (Reflections and re-orientations following cross-cultural ministry)	0-30-0
HEART CLARITY I/ WORSHIP I	WHO GOD IS (A theological study of the person and character of God)	15-0-0

WHO I AM 15-0-0
(An inter-disciplinary study of the nature of humankind)

HABITS OF THE HEART 15-0-3
(Disciplines in the relationship between God and humankind)

PILGRIMAGE OF THE HEART 0-0-3
(A personal case study)

HIS-STORY 30-0-0
(An overview of Scripture)

HEART CRISIS I/ STEWARDSHIP I

GUARDING THE HEART 15-0-0
(An objective examination of the nature of crisis as it pertains to the heart)

TRUTH 3-0-0
(Case studies illustrating the normalized/ubiquitous reality of crisis)

HUMILITY 1-0-2
(Tools and strategies for identifying personal crises)

PRIORITY 1-0-2
(Tools and strategies for categorizing personal crises)

CHOICE 1-0-2
(Tools and strategies for emancipating personal crises)

HEART STORY 15-0-0
(Biblical character studies of persons in crisis; David, Ruth, etc.)

HEART COACHING I/ DISCIPLESHIP I

PARTNER IN CRISIS 15-0-0
(Understanding the coaching relationship)

HEART EXAMINATION 0-0-6
(Building the coaching relationship)

HEART PAIN 0-0-6
(Signaling crisis in the coaching relationship)

HEART ATTACK (Encountering crisis in the coaching relationship)	0-0-6
HEART MASSAGE (Managing crisis in the coaching relationship)	0-0-6
HEART SURGERY (Treating crisis in the coaching relationship)	0-0-6
HEART MONITOR (Evaluating crisis in the coaching relationship)	0-0-6
FOLLOW ME! (A Biblical examination the coaching/discipling ministry of Christ)	15-0-0

**HEART COMMUNITY I/
FELLOWSHIP I**

TOGETHER (Understanding the community relationship)	15-0-0
LET'S TALK! (Discovering the nature of dialogue in community)	3-0-12
OF GRACE AND TRUTH (Discovering the nature of intimacy in community)	3-0-12
SAFE! (Discovering the nature of crisis in community)	3-0-12
COMMUNITY CONSTRUCTION (A Biblical examination of community in the Book of Acts)	15-0-0

SUMMARY OF SEMESTER I

(15 Weeks)

LECTURES	6 Weeks @ 30 hours/week =	180 hours
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LECTURE/LABS	2 Weeks @ 30 hours/week =	60 hours
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— 1 week for cross-cultural internship orientation

— 1 week for cross-cultural internship "re-entry"

LABS	7 Weeks @ 12 hours/week	84 hours
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— 1 "spiritual" retreat (First week-end)

— 6 weeks of coaching (one-to-one) @ six hours/week

— 6 weeks of community (small group) @ six hours/week

CROSS- CULTURAL INTERNSHIP	7 Weeks @ 45 hours/week =	315 hours
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TOTAL		639 hours
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HEART CHOICE II LOCAL INTERNSHIP 0-150

**HEART CLARITY II/
WORSHIP II**

(Leadership I) **THE WORLD CHRISTIAN 15-0-0**
(A theological examination of Christianity in the context of other world views)

RIGHT FROM WRONG 15-0-0
(A study of ethical decision-making in a post-modern world)

THROUGH THE EYES OF GOD 0-15-0
(A seminar pertaining to Christian strategic thinking)

FOCUS ON THE FAMILY 0-15-0
(A seminar pertaining to marriage/pre-marriage and the family)

WHERE YOUR TREASURE IS 0-15-0
(A seminar pertaining to life-style and financial management)

MORE THAN A JOB 0-15-0
(A seminar pertaining to career and educational planning)

WHAT IS TRUTH? 0-15-0
(A seminar pertaining to media management in an information age)

PROPHECY FOR TODAY 15-0-0
(A Biblical study of prophecy in light of current events)

**HEART CRISIS II/
STEWARDSHIP II/**

(Friendship/Leadership II)

WORLD IN MOTION 15-0-0
(An interdisciplinary study of contemporary world trends towards responsible decision-making in an age of change and crisis.)

A REASONABLE FAITH 15-0-0
(A study of apologetics as a Christian response to crisis)

A RELATIONAL FAITH 15-0-0
(A study of friendship as a Christian response to crisis)

THE CIRCLE OF CRISIS 15-0-0

(Developing and engaging a heart strategy for mission)

THE MAN FOR OTHERS 15-0-0
(A Biblical study of the life of Christ)

**HEART COACHING II/
DISCIPLESHIP II/
(Leadership III)**

FREE HEART 15-0-15
(Examining and employing the **requirements** of being a coach)

THE CATALYST OF CHOICE 15-0-15
(Examining and employing the **responsibilities** of a coach)

TRUSTABLE TRUSTABILITY 15-0-15
(Examining and employing the coaching **relationship**)

TWO SIDES OF A COIN 15-0-15
(Examining and employing the element of **respect** in coaching)

BEEN THERE; DONE THAT 15-0-15
(Examining and employing the element of **recruitment** in coaching)

TRANSFORMERS 15-0-0
(Biblical character studies of transformational leaders)

**HEART COMMUNITY II/
FELLOWSHIP II/
(Leadership IV)**

THE LEADER'S TARGET 15-0-15
(Examining and employing the element of responsible decision-making as a small group leader)

THE LEADER'S TEAM 15-0-15
(Examining and employing the element of relationship development as a small group leader)

THE LEADER'S TROUBLE 15-0-15
(Examining and employing the element of conflict resolution as a small group leader)

THE LEADER'S TASK 15-0-15
(Examining and employing the element of servanthood as a small group leader)

THE LEADER'S TEST**15-0-15**

(Examining and employing the element of multiplication as a small group leader)

STRIVING FOR EXCELLENCE**15-0-0**

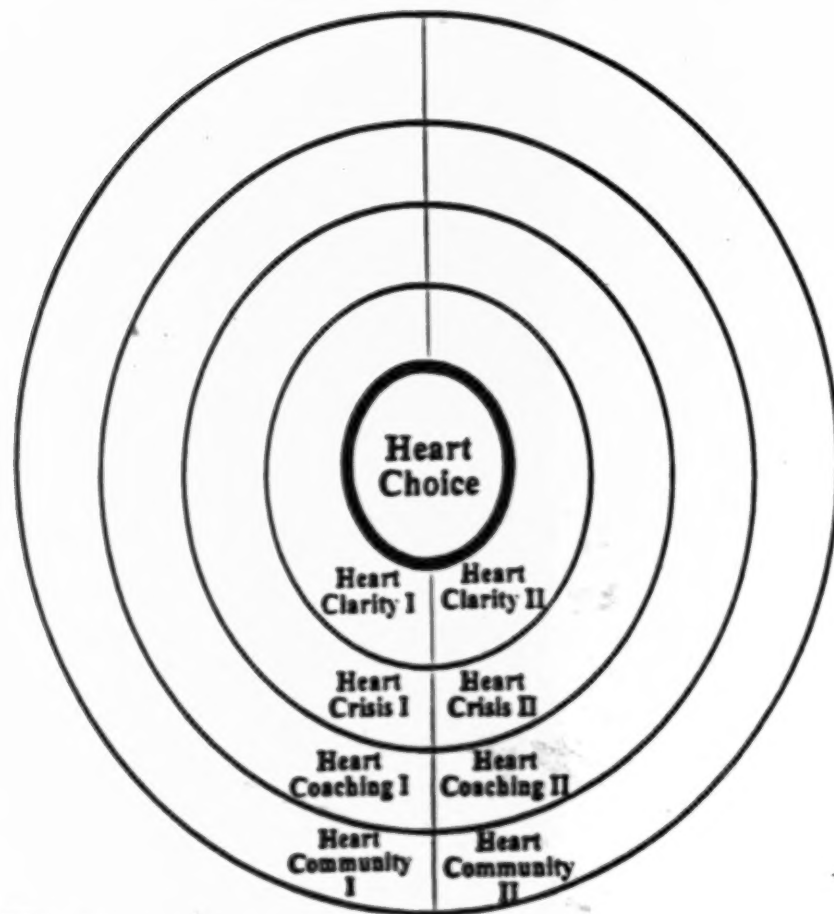
(Examining Biblical leadership through a study of I Timothy)

SUMMARY OF SEMESTER II

(15 Weeks)

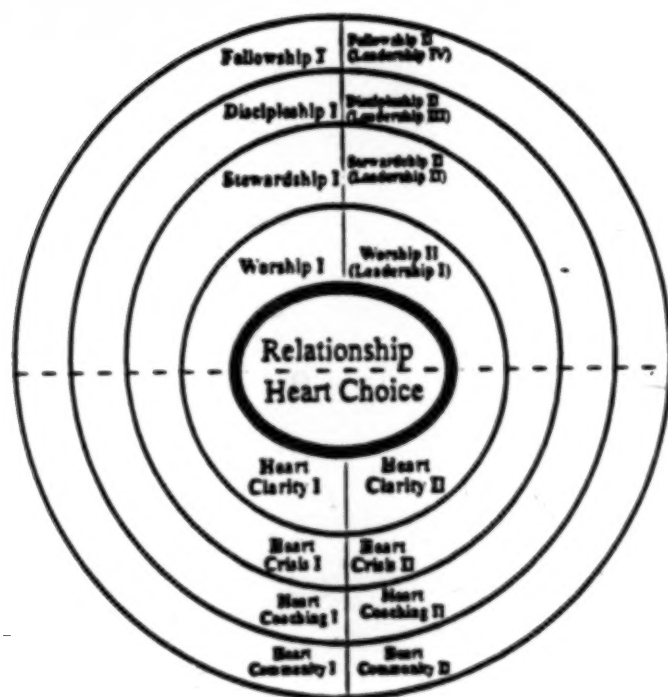
LECTURES	5 Weeks @ 30 hours/week =	150 hours
	10 Weeks @ 15 hours/week =	150 hours
LECTURE/LABS	5 Weeks @ 15 hours/week =	75 hours
	(5 Seminars @ 1 Seminar/week)	
LABS	10 Weeks @ 15 hours/week =	150 hours
	(10 weeks of coaching @ 7.5 hours/week)	
	(10 weeks of small group leadership @ 7.5 hours/week)	
LOCAL INTERNSHIP	10 Weeks @ 15 hours/week =	150 hours
TOTAL		675 hours

A CHOICE MODEL



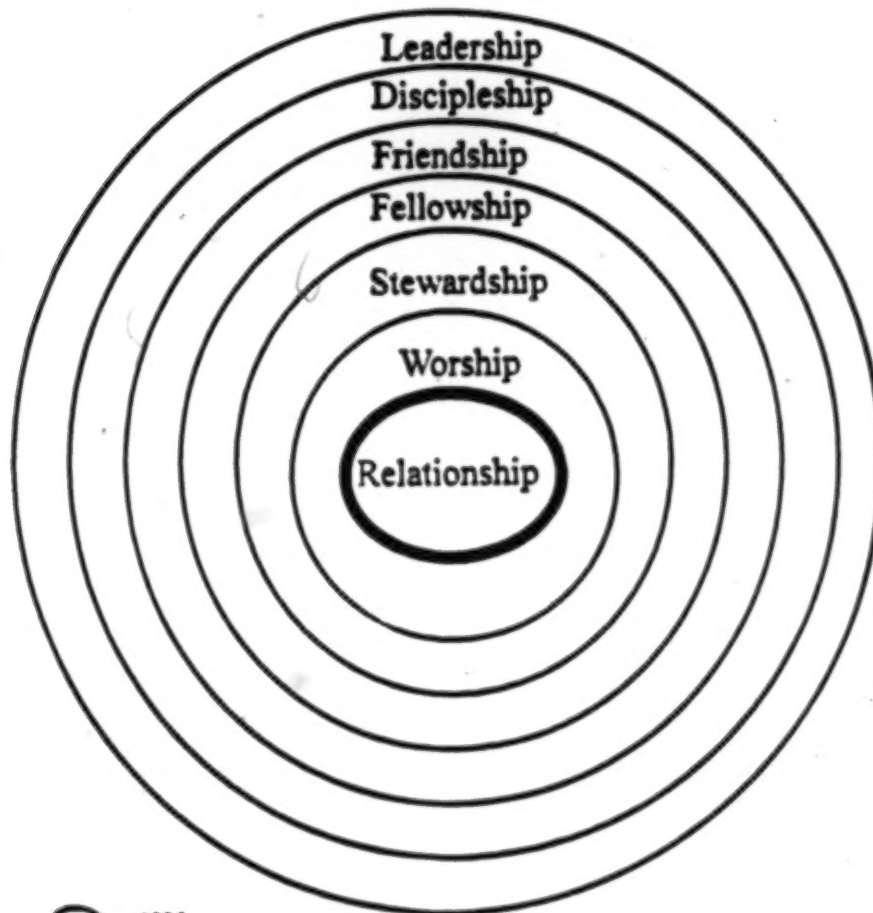
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A RELATIONAL / CHOICE MODEL



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A RELATIONAL MODEL - REVISED



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WORSHIP I

"WHO GOD IS"
(The Nature of God)

"WHO I AM"
(The Nature of Humankind)

"HABITS OF THE HEART"
(Spiritual Disciplines)

"HIS - STORY"
(Biblical Overview)

"PILGRIMAGE OF THE HEART"
(Personal Case Study)

**WORSHIP II
(LEADERSHIP I)**

"THE WORLD CHRISTIAN"
(Christian World View)

"RIGHT FROM WRONG"
(Ethical Decision-Making)

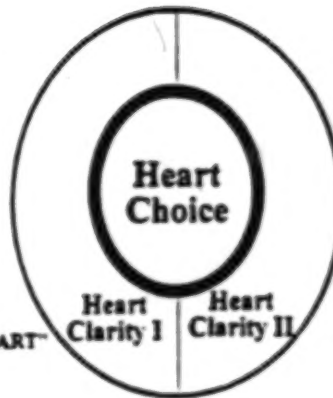
"HEART SEMINAR I"
(Options)

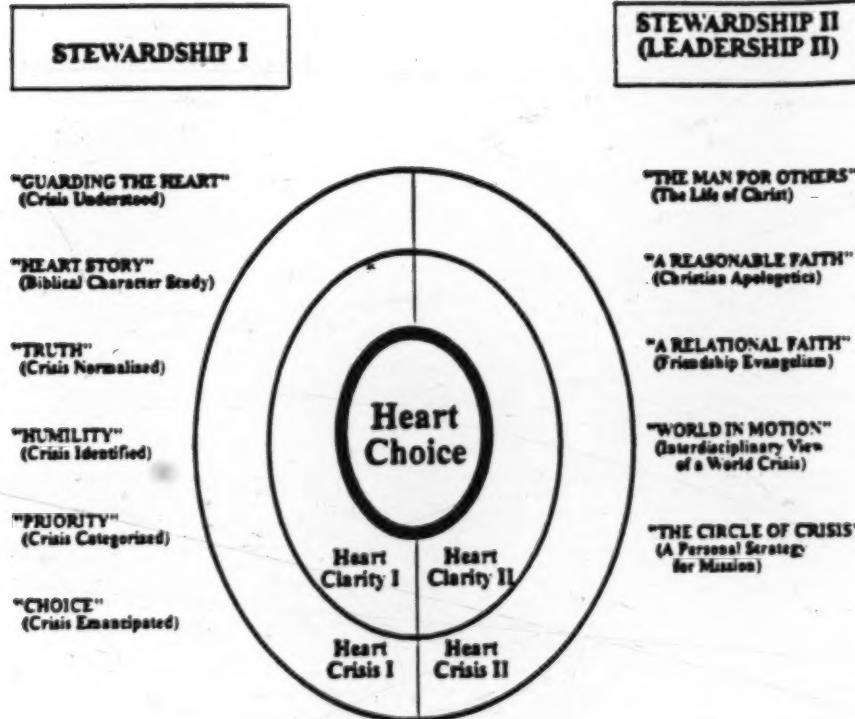
"HEART SEMINAR II"
(Options)

"HEART SEMINAR III"
(Options)

"HEART SEMINAR IV"
(Options)

"PROPHECY FOR TODAY"
(Prophecy in light of
current events)





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DISCIPLESHIP I

**DISCIPLESHIP II
(LEADERSHIP III)**

"FOLLOW ME!"
(The Ministry of Christ)

"PARTNER IN CRISIS"
(Understanding Coaching)

"HEART EXAMINATION"
(Building the Coaching Relationship)

"HEART PAIN"
(Crisis Signalled)

"HEART ATTACK"
(Crisis Encountered)

"HEART MESSAGE"
(Crisis Understood)

"HEART SURGERY"
(Crisis Handled)

"HEART MONITOR"
(Crisis Evaluated)

"TRANSFORMERS"
(Biblical Character Studies)

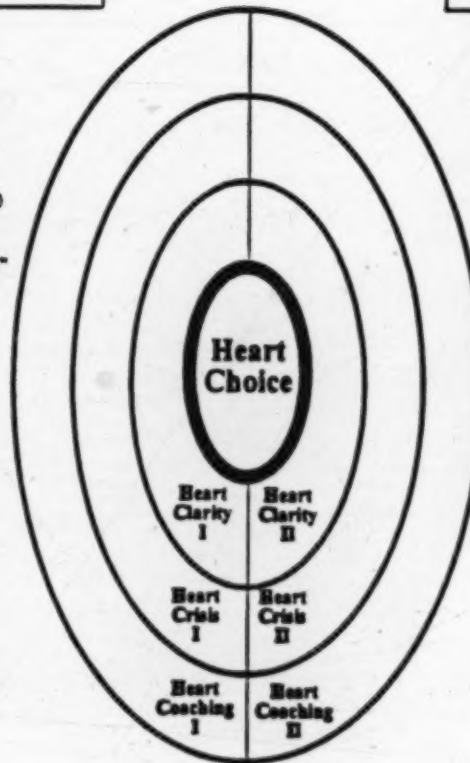
"FREE HEART"
(Coaching Requirement)

"THE CATALYST OF CHOICE"
(Coaching Responsibility)

"TRUSTABLE TRUSTABILITY"
(Coaching Relationship)

"TWO SIDES OF A COIN"
(Coaching Report)

"BEEN THERE, DONE THAT"
(Coaching Recruitment)



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FELLOWSHIP I

"COMMUNITY CONSTRUCTION"
(Growth in the Rank of Adult)

"LET'S TALK!"
(Dialogue in Community)

"SAFE"
(Crisis in Community)

"OF GRACE AND TRUTH"
(Growth in Community)

**"REFLECTIVE/RESPECTFUL
COMMUNICATION"**
(Dialogue in Community)

FELLOWSHIP II (LEADERSHIP IV)

"STRIVING FOR EXCELLENCE"
(Growth in Timeliness)

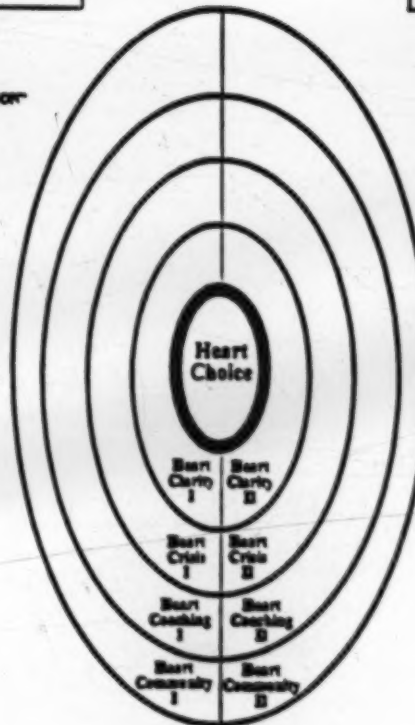
"THE LEADER'S TARGET"
(Responsive Decision-Making)

"THE LEADER'S TEAM"
(Relationship Network)

"THE LEADER'S TROUBLE"
(Conflict Resolution)

"THE LEADER'S TASK"
(The Service of ALL)

"THE LEADER'S TEST"
(Evolving Leadership)



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EPILOGUE

Life has a way of interrupting our agendas.

The bulk of this study was researched and documented throughout 1996 and into the early months of 1997. After the completion of the final draft, while an external examiner was being arranged (in the early summer of 1997), word was received that Paulo Freire had passed away. Subsequently, it was in anticipation of the final defense of this study (while the external examiner was evaluating it) that the entire world was shocked and numbed by the tragic death of Princess Diana, followed by the almost immediate passing of Mother Teresa.

Having spent a great amount of time studying these three world-class leaders, I found myself vicariously connected to them. Like so many others I greatly grieve their loss.

This documentation of this work, of course, assumes the living status of each of the individuals studied. That assumption is reflected in the present tense language of the final draft.

The exercise of this study has, long since, traversed the bounds of academia. In so many ways, it functioned as one of those *crisis* experiences of my life. When I examine my own heart, I discover that (not surprisingly) it has served to transform me

APPENDIX #1

Overview Of Typology Of Values Education Approaches

Approaches	Purposes	Methods	Examples of Materials		Evaluation Paradigms
			Title	Developers	
Indoctrination	To instill or internalize certain values in students To change the values of students so they more nearly reflect certain desired values	modeling; positive and negative reinforcement; mocking, nagging; manipulating alternatives; providing incomplete or biased data, games and simulations; role playing; discovery learning	Human Values Series	Blanchette et al (1970)	___ Ends-Means
			Coronado Plan Teacher's Guides	Bensley (1974)	___ Situational
					___ Critical
Moral Development	To help students develop more complex moral reasoning patterns based on a higher set of values To urge students to discuss the reasons for their value choices and positions, not merely to share with others, but to foster change in the stages of reasoning of students	moral dilemma episodes with small-group discussion relatively structured and argumentative	First Things: Values	Kohlberg and Selman (1970)	___ Ends-Means
			"Teaching Strategies for Moral Dilemmas"	Gutberlet and Jones (1975)	___ Situational
					___ Critical
Analysis	To help students use logical thinking and scientific investigation to decide value issues and questions To help students use rational, analytical processes in interpreting and conceptualizing their values	structured rational discussion that demands application of reasons as well as evidence; testing principles; analyzing analogous cases; debate; research	Public Issues Series	Oliver and Newmann (1967-72)	___ Ends-Means
			Analysis of Public Issues Program	Shaver and Larkins (1973)	___ Situational
			Values Education	Mercalf (1971)	___ Critical
Clarification	To help students become aware of and identify their own values and those of others To help students communicate openly and honestly with others about their values To help students use both rational thinking and emotional awareness to examine their personal feelings, values, and behavior patterns	role-playing games; simulations, contrived or real value-laden situations; in-depth self-analysis exercises; sensitivity activities; out-of-class activities; small group discussion	Decisions and Outcomes	Olsen et al (1975)	___ Ends-Means
			Values and Teaching	Raths et al (1966)	___ Situational
			Values Clarification	Simon et al (1972)	___ Critical
			Values in Action	Shaffer and Shaffer	___ Critical
			Scholastic Contact Series	Goodykoontz (1967)	___ Critical
Action Learning	Those purposes listed for analysis and clarification To provide students with opportunities for personal and social action based on their values To encourage students to view themselves as personal-social interactive beings, not fully autonomous, but members of a community or social system	the methods listed for analysis and clarification as well as action projects within the school and community and skill practice in group organizing and inter-personal relations	A Probe into Values	Church (1973)	___ Critical
			Finding Community	Jones (1971)	___ Ends-Means
			Social Action	Newmann (1972)	___ Situational

** (Adapted from: Superka et al (1976). Values Education Sourcebook. Boulder, Colorado: Social Education Consortium pp. 4-5)

APPENDIX #2
Methodological Chart

STAGE #1	STAGE #2	STAGE #3
<i>INVESTIGATION</i> of <i>Essential Heart Influence</i>	<i>DISTILLATION</i> of <i>Essential Heart Influence</i>	<i>APPLICATION</i> of <i>Essential Heart Influence</i>

APPENDIX #3

The Study Guide

(A Preliminary Version)

WHO?

Who comprised the "family of origin" in the life of this leader?

Who were the "significant others" in the life of this leader?

...who were the "mentors"?

...who were the "protagonists"?

...who seemed to "get to" this leader's "heart" matters?

WHAT?

What "heart" characteristics dominate a description of this leader's life?

What characterizes the dynamic of relationships between this leader and others?

What characterizes the significant events in the life of this leader?

What characterizes the essential aspects of this leader's development

...as a person?

...as a leader?

WHEN?

When were the major "turning points" or "water sheds" in this leader's life?

When did this leader begin to operate as a transformational leader?

When did particular "heart" characteristics seem to emerge in this leader's life?

When did this leader function as a follower?

WHERE?

Where did this leader tend to evidence transformational leadership qualities?

Where did "heart" characteristics seem to emerge in this leader's life?

HOW?

How did this leader function in crisis situations?

How did this leader exhibit/express "heart" characteristics?

How did this leader function when NOT in a leadership role?

How did this leader function with regards to relationships?

...in the public vs. the private domain?

...in group settings?

...in the context of the individual?

APPENDIX #4

Transcripts of Interview with Bishop Laszlo Tokes

(November 10, 1995)

(Legend)

**Interviewer...(Terry Fossen)

* Interviewee...(Laszlo Tokes)

(A)** *I am doing this dissertation on Leadership. I've chosen four particular leaders upon which to do case studies and I had selected you because I feel that for me, as well as for many other people, the kind of a leader (as I've indicated in the preliminary paper) who is a transformational leader. Leighton Ford has written a book entitled The Transformational Leader in which he has pointed out Jesus to be the model of such a leader. Ford says that at the end of the Twentieth Century, there is a lack of these leaders and that what is a concern is that the transformational leaders of the past are not being replaced.*

As an educator and as a pastor, I'm very interested in finding out what we can do to help prepare young men and women into being leaders who are transformational. The basic definition of a transformational leader boils down to being a leader who people want to follow...not that they have to follow...but someone who people say that they would like to follow.

As we see in Timisoara, of course, (before and after the Romanian revolution of 1989) the people wanted to follow your leadership. As I have studied such leaders, I've discovered that one very common characteristic of transformational leaders, is that they are people who have heart for others...they care about other people...and deeply. The basis of my interview is, therefore, to try to find out from you, Bishop, the kinds of things which formed heart in you, to make you the kind of leader that people wanted to follow. So I have many questions...but I would like to really dialogue with you...so if we could enter into that kind of conversation, that would be great!

* *I would like to make some comments on what you have already said. There is a crisis in this regard in Romania, in the ministry and beyond, with the communist party making the leadership obligatory. The former natural selection of leaders in the different communities was stopped. I have decisive experiences from the past, from more than forty years ago, that in that time every community...a village for example...had its leaders selected in a natural way. Pastors, ministers, priests...for example...were natural leaders, spiritual leaders, selected from a community. The home is in a crisis since communism in our region. I think a special problem is a question of spiritual leaders. As far as I have learned...and even read about it...that is one problem that the priesthood...the ministership...is in crisis everywhere in the world. That nobody is...somehow the mentality of our days is not making possible, or does not represent a positive circumstance for forming such spiritual leaders. Of course, these are reflections. Somehow...I had never the*

idea to become a leader. That must happen by the grace of God and through informal ways. I think that is very important.

*(B)** It's not something that a person could have a curriculum for...per se...nothing in a formal educational way, necessarily?*

* Yes...I think the very fact that leadership training was invented, indicated the very crisis of leadership. Now, everything is so abstract.

*(C)** Yes...It really points to that crisis. I was interested in your book...The Fall of Tyrants...that you indicated that in your early years there were informal...but important...influences of your family. You mentioned that your Grandfathers who were leaders in the village of St. Marton (Szentmarton...Szenpkenyeruszentmarton...St. Marton of the good bread). Do you think that there is a need for mentorship? I see that in your family there was strong teaching and caring*

* Yes

*(D)** The word mentor is, of course, very much a word in leadership discussions...as to whether most young men and women are getting "mentored"? Do you feel that they were highly significant in your formation?*

* I would like to point out two things in this regard. On the one hand, the importance of the family, as a community. And on the other hand, the community impressions which, in a society...in our society and in our church society...was decisive. I mean that what is now institutionally organized...the training of children...of people...for different goals in the past...that was made by the society...by different communities...by the family itself. So, what is important in the church life...those micro-communities...the community of the parish...the community of young people activity...which I have plenty of occasions and circumstances. My parents had not to teach me in a deliberate way what to do. It came with the spirit of a family...with the spirit of that community. That made you guess what you have to do; in what direction you have to seek your tasks...your vocation...in that society. That is very important.

*(E)** Yes...I understand the matter of the micro-community...*

* ...The function of community...the emphasis on the function...(that makes order?)...that is training you on an attitude...a way of thinking...a mentality.

*(F)** Yes...Do you see any ways in which...with the absence of those micro-communities or without them working effectively...any ways that we could compensate...in some ways?*

* I think that we have to find not so much institutional...church institutional means...but to build up communities...to intervene to the building up of communities, sometimes in indirect ways. Not to be ideologized...not to be too much explained as to what would be the goal of that community. If you help in forming such communities and you give them

goals...you give them the spirit of function, and the way of the attitude which the members of these communities have to have towards each other...that makes its own results. It is not too good the direct way of influencing or training. I think that the community very much "makes" instead of the teachers.

*(G)** I agree. I noticed in some of your writings that you talk about the importance (in your view) as Christians that we don't emphasize so much the pietism...as the anglo-saxon approach...to being part of making real life and Christianity together. And, I see what you're saying about community...that if we could influence the formation and development of communities, then leaders could come out of that, instead of...*

- Yes...I think so...A fertile community makes it easy.

*(H)** Can I ask you this question...Leighton Ford (and other writers as well) suggests that one of the things that causes community to form and leaders to emerge, is difficult circumstances...what he calls deprivation...or, as in Jesus' case, the desert experience. I listen carefully to your address last evening, as you talked about the oil flowing down (Aaron's robe)...and how difficult circumstances had made the revolution (in Romania) very pleasant, of course, very exciting. Do you think that the circumstances...you being raised in difficult circumstances...*

- Yes, it is hard to approach because, of course, you need sins to have repentance...and...I don't want for Western people to have the desert impressions and heavy circumstances, of course, in all cases...but, I find that some notions and some perceptions of the Bible are not relevant in a Western, high level life society. They do not work. For example, as to the trial of your faith...sometimes it does not work because they are, in fact, not such serious (scazy) circumstances in which your life is tried...your faith is tried. And, I think that it is, in principle a very important question what I raise now. What can be known, by Western people, about Babylonian captivity? I have only impressions from books and from history, but we have the very impression of Babylonian captivity. That is the problem. So, this contradiction between that fact that I don't want you to have bad circumstances, but you need to have such circumstances. I cannot solve this contradiction in the Western life.

*(I)** I understand that. I wonder sometimes if...there are a lot of, especially among churches now in North America, young people travelling to do "short-term mission". I find that when they return, they've had a small taste of other people's experience and it gives them at least a compassion for others, but it does fall short of experiencing Babylonian captivity.*

- Probably this is the reason why many people go to mission to remote places of the world...the the third world...into Eastern Europe...because, of course, they want to help where it is needed, but on the other hand they somehow, instinctively, want to taste, in an informal way the needs of the people which is described in the Bible. Well, on the other hand, I could imagine the adoption of the Bible to the Western way of life...that's another case...because I'm sure that even you have to have your trials and your very problems which

are not so obvious but you have, I think. But, you do have, I think. For example, the welfare with the high level of technology or the high level of life has its hidden traps to a faithful person.

*(J)** Yes...I think that's true. On a large scale, I think that we're seeing the breakdown of the family as one of these tragedies...which leads alot of youth and children, today, orphaned in a different kind of way...through broken homes, etc. It's interesting that some of the material on leadership, historically, is that alot of great world leaders have been orphans. Even Jesus, Himself, was part of a single-parent home, after a while.*

*(K)** To follow another vein of thought, I wanted to ask you as to what extent you felt that calling was important to being a leader with heart...called to meet a need. Of course, as an ordained man, you are called...I understand...but has this calling been a strong influence for you?*

* Yes. My calling consists in a state of spirit wherein I felt all of the time to be provoked by the very situation in which my people are living...the situation of the believers at church, of my friends at school...So, all the time, in any circumstances, I was provoked to take an attitude towards what is existing. And, of course, this attitude was directed by my faith...by my mentality...by my conception of faith, and so on. So, what I believed and what I was told to believe...the Word of God...came into direct, everyday contact with the reality and that gave me an impasse to do what I do.

*(L)** That is very helpful. So, even the negative experiences contributed to...*

* They appeared in a positive way, as a motivation, to do and to act.

*(M)** And motivation is one of those heart characteristics which...*

* The love for those with whom I am living...with whom I am coming in contact with...that is absolutely clear. And the kind of community of love...manifested in community...that is very important. I think that every interpersonal relation wins a new quality in a community. So, if you look at the people as a whole...you look at people in their circumstances...in the Body of Christ, for example, to grasp it concretely...the individual is very much...very unChristian...and very much harmful for our individual life. Individualism and Communism would be poles...the two extremities of our life. In the community vision of Christianity, I find the person estimated on his value/appreciated on his value...and...the community, together with the individual, in its own value. I think that our vision of faith puts, in its adequate place, both the individual and the community. The balance...the inter-relation...of the two was changed...was off-set/worsened in our days and I think that we have to find the good relation between the two.

*(N)** You're right. And, again, as I think about, with even what we've mentioned, the individual attention you had in your home and the community spirit that you were part of when you were growing up, seemed to have a strong influence in your life.*

* A very strong influence. Sometimes we used to say that, in a family like mine...we are eight sisters and brothers...in micro-circumstances, the whole society was represented. Even through the different professions. There were from all...doctors, teachers, pastors, my mother was working at home...so you could see the abstraction of a concrete refraction of the whole in a very special case. That is very important. And that is why family is absolutely important. It is a micro-society, I think. And everybody has to learn what to do, how to see the world, how to live in the family. The family is the basic element of society. Without it, you cannot become a social individual, in the very sense of the word.

*(O)** Yes, I understand. I wonder if the very strong emphasis in cell groups and small groups in the Western world, for sure right now, is kind of replacing the family which is not being a family right now?*

* Yes, I see...A kind of compensation.

*(P)** I'm sorry to rush from one thing to another, but, would you be able to identify one or two individuals who contributed to your heart development?*

* Of course, my mother and my father, but mostly my mother because she was more communicative. My father, all of the time in the high ranks of the church hierarchy...so he was, in his time, as far as I am in my day, today...my mother was, at home, a multi-functional person, so she did anything, somehow she can be called the ideal woman who is at the same time a wife and mother, who is working on the children, who is teaching them...an ideal, of course, I know from the very past...but...a very complete and a very good working mother. She was indeed an old-fashioned...in the best sense of the word...an old-fashioned woman and, at the same time, very modern. She was very open to the everyday life. Her education did not mean a separated Christian education, in a closed-type family. She was very open. So, old-fashioned but very modern...very sensitive and sensible to the world and to the challenges of the world. And, of course, it became important for us because she was well educated. She was learning all of the time in her life...reading...she was everyday a listener to the word of God. She was a modern woman, I can say.

My father, in an indirect...in the way of being an example of decisiveness, of faithfulness, of consequencing in his ways...in his actions. He is another kind of example.

In my life there were very important some old ministers who came into contact in my life. They were as my grandfathers who, with their wisdom, with their tolerance, love, understanding, openness...they gave me an example of how I was to be as a pastor...how you can put into practise your vocation. I was all of the times, because we were very poor, sometimes in summer we were invited to families of pastors in the villages. There we were for one one or two weeks or even more and their lives were an example for me as well.

Another kind of example were those simple elders or quite old men in the villages where I lived...in Saint Marton...in villages where we spent our summer-time. Those peasants or elders from the communities of peasants...who actually did know how to write well...but they had the traditional wisdom of the people/of the peasants...the archaic or quite patriarchic kind of belief about life...about community...about identity...both religious and

Hungarian identity...about relations between people...about relations to the land/to nature. Those were very important and decisive impressions in my life. In an unseen way, they have an important impact/influence upon my life.

*(Q)** Would there be one or two particular events which stand out?*

* Look, we had for example, a very good community in our courtyard. There were about 60 families...Romanians, Hungarians, Jews, Germans...and we lived in a micro-community of friendship...of solidarity with the children. All of the children knew the language of each other...I mean Romanian and Hungarian. Hungarians spoke Romanian and Romanians spoke Hungarian. In that time there was no problem...and of any religion/belonging to any religion in that area. We had an organized community. So, I can tell you, for example, that there is a well-known novel in Hungarian...Agrichillagok...that starts from Agair...an historical story about how Turks are coming against Agair...the fortress of Agair...and how the people of this fortress heroically defend the fortress. That novel, for example, was acted for years time in that courtyard. We had our ranks...everybody got names as to who was the captain of the fortress...who were the Turks. For example, those who did not behave well, were put to be Turks. But the Turks could become Christians as well, and they became Christians if they received a ransom, according to their attitude...and to their behaviour. It was interesting that we could do it for years time...to act the novel. Or, at other times in the courtyard, we organized a whole theatre. Our comrade elder children...14,15,16 year old children were made the scenery of the theatre. They chose a piece of theatre and we acted it. We gathered the chairs from every family. We made the scene. We gathered money. We put numbers on the chairs. It was organized as a theatre. And we invited all of the courtyard...all of the people of the courtyard...the parents. So, this was a very important impression from my childhood.

We spent all of the summers in the villages. In the villages, we worked together with the children. I did all of the works of the peasants in the villages. I was integrated into the village. I even received a diploma from the leadership of the village for being very active...the land-works in the villages. Everywhere, even in the non-sacred/lay-life of the villages. Both, in regard to the lay and in regard to the church, we were very active. We were integrated...we were integrated in such communities. We were being educated/trained for life by these communities.

*(R)** I see. Those were very helpful examples. Would you say that the formal education which you had was helpful to you in developing heart characteristics or was it more of a cognitive/intellectual development...in your formal education?*

* What do you mean by formal education?

** In the institutional schools.

* Yes. Look...we have the tradition of church schools. Where I attended...I attended two schools in my childhood and youth...Life #1...which was the Hungarian Reformed school of girls...but in my time, not only for girls...after formalization it became a state school...but a tradition of that Christian school remained in (Agri?). Unseemingly...in an indirect way...in its spirit...in its way of thinking...or...in a hidden way, it remained. After the first 8 classes I had to go the High School, which was, before, a Roman Catholic Purist school. There I continued. That was an ancient...four centuries old...school. I continued there. Of course, it was the same situation...it was a state school but it preserved the traditional community way of education. That was decisive. Some of our teachers...we knew about them...that they are faithful. They could not tell it. It was the risk to be put out of their job, if they professed their faith, but they let us know that they are. So, we knew about all of them...in what position they. These schools were very important. And that is the tragedy, that the Ceausescu regime destroyed all of these schools...the whole system...the tradition complimentary to the spirituality of these schools. Meanwhile, the teachers went to pension...they were changed...and step by step that spirituality, which we can call a Christian Transylvanian spirituality...that was changed by persons who had grown up in an atheistic spirit, who destroyed the spirituality of the school. But, thanks to God, my youth was still in this state. After me...After my generation...that change of attitude became more severe.

*** It makes me wonder, how...*

* And then I continued my studies at the Theological institute from Clug. That was founded in 1623, by the Protestant Prince of Transylvania...which was then an independent principate. And that was decisive...the whole spirit of that tradition was living in my life...although the securitate and the state penetrated...very much and very unblessingly...penetrated in the life of the education...even in the life of theology...because there were even pro-communist professors we had...pro-communist professors. But in spite of this...the presence of the state and the atheist ideology and the securitate...decisive was the tradition which could not be destroyed in 50 years.

*(S)** That's encouraging...because there are many influences which are eroding the spiritual basis...even in this nation. It makes me wonder what...if anything...the educational institutions can do (to affect the heart)...but that's a part of what this study is all about...We're trying to find ways by which we can encourage people to have more than a head knowledge...and...*

* Where spirituality is absolutely important. So, faith...by faith to be educated...that is more than education...that is more than giving the information, of course. An educator has to do much more.

*(T)** Which of the characteristics of the heart...If you were to describe yourself...which would be the strongest characteristics which would come from your heart. Obviously, courage would be one of them, which I would see. Maybe you have a view of what other*

particular qualities have been developing in your life, to make you the leader which you are today?

* I can point out uniquely...that love...which was implanted in our hearts...that love for everybody...for every creation of our God. That was so indirectly and so naturally implanted in us, that as children...you hardly become aware of this education. It was that very spirit in which you lived, as in the atmosphere...and so...that was the general atmosphere in the family...in the church in Transylvania...in the school...that love. And it was not shaped at that time. Later, communism did not speak about love, at all. Love was somehow modest and shaped...a modest feeling which was to be shaped later. The communism tried to destroy the love...the solidarity...the affection...mere affection between people. And in resistance to this attempt of communism, this love became stronger, because when your love is in danger, you have to put up more resistance to defend it. I think that the very situation of being oppressed by Communism...the very circumstances of being a minority, made you appreciate much more the Christian virtues and love, first of all.

*(U)** That is something which I read from Mother Teresa...I'm studying her, as well...She is a Serb, of course, and she says that the minority situation and the persecution which comes from that, pushes us to God. She puts it in similar...*

* In an abstract way, we can conceive all of the faithful believers of God...from the Bible...as a minority, because they are all of the time a minority. So, of course, a knowledge by that abstraction...by abstraction I take it.

*(V)** Would you say that the communist ideology...or...a way that the communists operate is to try to eliminate heart concerns...or...do they have their own passions...other than for communism?*

* Yes...first of all...they have not such notions as love...of feelings. And, on the second, they had a disdain of all of the values which belonged to the past. So that was a full and blind, instinctive revolt against all that belonged to the past...to the tradition...to Christianity. They had the fixed idea to put away all that was. That was the denial of all of the past and the roots...I cannot understand the motivation.

*(W)** What's interesting...and then I will finish...is that capitalism, too, seems to deny the need for feelings...*

* Very interesting...the reductionism of the past...the roots...the sources...is to be experienced on both sides...in explicit or in implicit ways.

*(X)** Well, I know that the time has passed.*

* And I am so sorry about that, too. If you would be so kind as to give me your card.

**** I would simply like to..in thanks...give you, a small gift...which I hope will be of help to you.**

*** Thank-you**

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